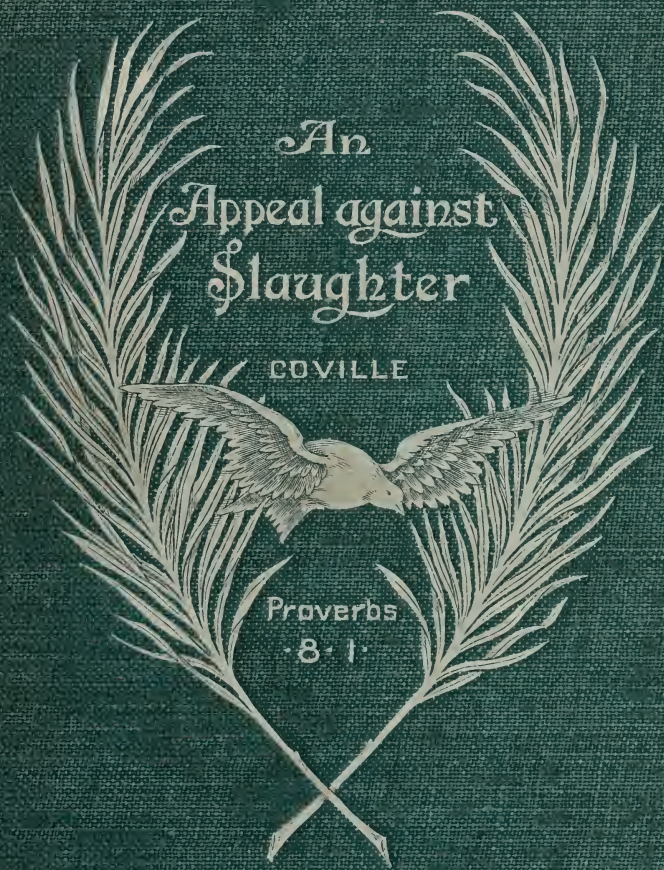


An
Appeal against
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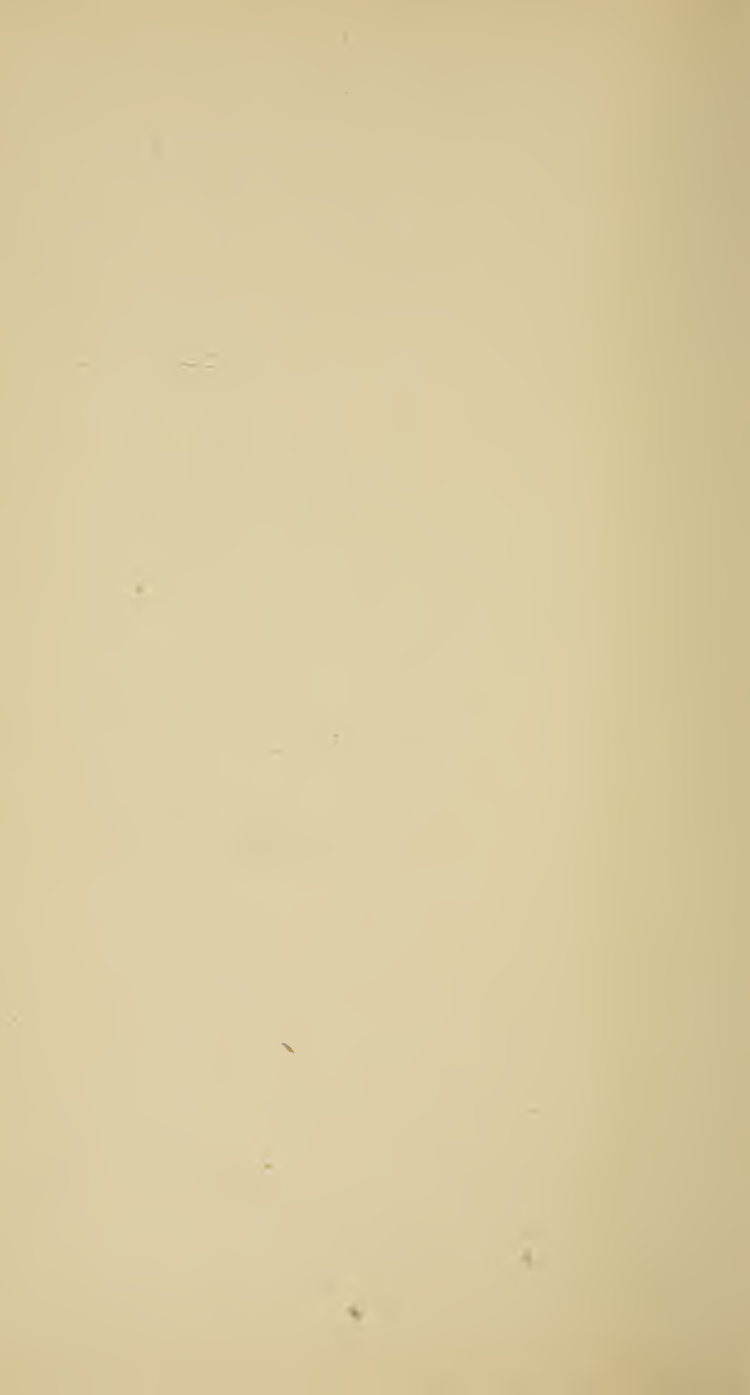
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AN APPEAL AGAINST SLAUGHTER

ARE YOU ABLE TO HEAR?

BY

MARION E. COVILLE



SYRACUSE, N. Y.

C. W. BARDEEN, PUBLISHER

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FOREWORD

To all men everywhere this call is dedicated. To the brother who is desirous of doing his part toward manifesting God's perfect creation, to the fellow-being who is looking forward to a higher living, to him who is able to hear, and to him who now may not seem able to understand,—to all these the messenger goes forth.

For the present it may be that few will coincide with the essential ideas promulgated, but the messenger prays his fellow-creatures to ponder upon these tidings of Love, inflexible though they may seem—tidings prompted by convictions born of spiritual aspiration, hastened

by culminating human experiences, and empowered by the desire to be helpful to all and obedient at whatever the cost.

The messenger hopes to encourage certain reform sentiments, he hopes to find responsive hearts who, perhaps, in turn will show other and brighter views which the Infinite has revealed to them. To sort out and embrace from this suggestive work whatever advanced ideas seem practicable to each,—such a course will at least help to clear the way.

However, if the messenger knew there were but five on earth who would or could listen, gladly would he hasten. If he knew that somewhere but one would be found listening, still would the messenger eagerly scatter his seed broadcast with the assurance that the fruits

would be of use to that one. And if the messenger knew that his tidings would meet with rebuff alone, still zealously would he continue to prepare the soil, and obediently scatter the seed, awaiting the Spirit's further call.

And God saw every thing that he had made, and, behold, it was very good. —*Genesis*.

Then the king arose very early in the morning, and went in haste unto the den of lions.

And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Then said Daniel unto the king, O king, live for ever.

My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, *because he believed in his God*. —*Daniel*.

In the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And an highway shall be there, and a way, and it shall be called *The way of holiness*; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. —*Isaiah*.

Praise the Lord from the earth, ye dragons, and all deeps:
Mountains, and all hills; fruitful trees, and all cedars:

Beasts, and all cattle; creeping things, and flying fowl:

Kings of the earth, and all people; princes, and all judges of the earth:

Both young men, and maidens; old men, and children:

Let them praise the name of the Lord: for his name alone

is excellent; his glory is above the earth and heaven.

—*David*.

The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. —*Job*

Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.

—*David*

Unto the dumb lips of his flock he lent
Sad pleading words, showing how man, who prays
For mercy to the gods, is merciless,
Being as god to those; albeit all life
Is linked and kin, and what we slay have given
Meek tribute of the milk and wool, and set
Fast trust upon the hands which murder them.

Thus the King's will is:—

There hath been slaughter for the sacrifice
And slaying for the meat, but henceforth none
Shall spill the blood of life nor taste of flesh,
Seeing that knowledge grows, and life is one,
And mercy cometh to the merciful.

The Light of Asia—*Edwin Arnold*

Blessed are the merciful: for they shall obtain mercy.

—*Jesus*

To him that knoweth to do good, and doeth it not, to him
it is sin.—*James*

He that is of God heareth God's words.—*Jesus*

Lo, this only have I found, that God hath made man upright;
but they have sought out many inventions. —*Solomon.*

For we know that the whole creation groaneth and travaileth
in pain together until now. —*Paul.*

What conscience dictates to be done,
Or warns me not to do,
This, teach me more than hell to shun,
That, more than heaven pursue.
—*Alexander Pope.*

How shalt thou hope for mercy, rend'ring none?
The Duke of Venice—Shakespeare.

The glory of a good man is the testimony of a good conscience.
—*Thomas a Kempis.*

The individuality created by God is not carnivorous. . . .

God is the Life, or intelligence, which forms and preserves the
individuality and identity of animals as well as of men.
—*Mary Baker Eddy.*

The Lord is good to all: and his tender mercies are over all
his works.
—*David.*

AN APPEAL AGAINST SLAUGHTER

Wisdom is everywhere sending out its continuous appeal. But the waiting heart alone hears, understands, and obeys. Until there is a glad yielding to the lesser calls, myriads of normal attainments will be belated, or perhaps forfeited altogether for miserable periods, and on every hand stunted growths will continue to appear. Any individual neglect, or any daily practice tending not for the universal good, will ever retard man's ability to utilize the principle of a proper idealism.

Condemnation is the portion of him who, knowing a truth and knowing he should proclaim it, yet, because of fear of human disapproval, withholds from his duty. Obversely, his loving

and humble discharge of each rightful obligation—be it laboring in obscurity, openly defying an impersonal foe, or merely uttering a simple truth—will speed him on his way.

Eventually, Truth is heard—heard, if necessary, in the face of ridicule, or mayhap under the frown of long-established and accredited practices of nations, of religious sects, or of individuals whose lives may seem almost exemplary. With sincere gratitude for the many present-day reforms and for the spirit of progress that seems to permeate the conscience of enlightened mankind, still may we each ask ourselves: “Am I thoroughly awake to Truth’s call, or am I half-dreamily treading over and over again the pathway of many of the same old imperfections?”

It is true that there are still too many impedi-

ments clogging our life channels. Like the wise caretaker in his garden, we should first seek our great irrigating source, follow carefully along the life stream, removing one after another of the lesser hindrances, until suddenly it may happen we shall discover a complete cut-off. With this now we should deal; the vital flow is being diverted, a condition in which a large majority of our apparently advanced humanity unconsciously stands to-day. There is too frequent drought and disappointment. The harvest is not what we have a right to expect. Truly, there is an almost world-wide cut-off to be dealt with, an impediment to be removed. And what do you think this one especially fatal obstruction is?

Let us look searchingly! Here it is!—turn-

ing aside the life-giving stream, setting at naught, and making veritable sport of our efforts. It is a hidden stump protruding from the deep-lying roots of thoughtlessness, carnality, ignorance, cruelty, self-will, and listlessness,—altogether typifying the UNFAIR ATTITUDE of man toward a part of God's creation, the ANIMAL CREATION, and symbolizing THAT GREAT UNRECOGNIZED SNARE which of itself positively and inevitably excludes us from our proper and rapid spiritual development and fruit-bearing.

One of the phases of this injustice is the habit of flesh-eating, a question which is frequently approached from the health side, or touched lightly upon with arguments founded upon the Old Testament Law. This treatise deals

with the subject principally because of the injustice, cruelty, and degradation which such a system entails. The messenger earnestly desires to avoid harshness, exaggeration, or undue emphasis regarding abstinence, but quite as earnestly yearns to bring to light that neglected virtue, renunciation, which equally with the other fruits of the Spirit, has its rightful claim to recognition.

At the very outset, however, let it be understood between us that there is no command forthcoming regarding abstinence, but simply **A CALL TO THE LISTENING**, an ethical question, **"ARE YOU ABLE TO HEAR?"**

The application of the universal law of atonement with reference to this problem would be of untold benefit to each individual. Many follow-

ers of the Infinite One strive to apply this rule in respect to conduct with his neighbor, that is, oneness with God with love toward his fellow men. But why stop here? Why not continue to the lower orders of creation? No rational being can possibly expect to find ultimate happiness, that happiness of the kingdom of heaven, while ignoring so important a step of self-denial, or while dodging any requirement that the universal law of harmony has upon him. Let each ask himself, "Can I expect to fulfil my real life mission while daily practicing with complacency that which is not for the universal good?"

Our highest reason at once propounds this question, "Is it possible that the Supreme Being, our divine Intelligence, ever ordained the eating of flesh?" Reasoning from the Scrip-

tures, one almost invariably hears from some enthusiastic student the ready response that Moses legitimized the eating of certain animals. Continuing the argument for a brief space from the Scriptural standpoint, one must acknowledge that the Mosaic Law made such a provision. But every Bible student understands that, when the Israelites were led out by Moses from their Egyptian bondage, manna alone was first provided. There is the explicit statement, "And the people shall go out and gather a certain rate every day, that I (God) may prove them, whether they will walk in my law, or no."—Ex. 16:4. But the people "fell a lusting," and wept, and murmured, crying, "Our soul is dried away: there is nothing at all, beside this manna, before our eyes," and "Who shall give us flesh to eat?"

It is related that they received the answer to their carnal desire. Quails in abundance came; but with the gratification, so the history reads, "while the flesh was yet between their teeth, ere it was chewed," great wrath came upon the people and they were smitten "with a very great plague." We have the word for it that the concession was due to the fact that the Israelites were yet unworthy—unworthy in the face of all the glory they had witnessed; still they were not prepared to recognize the pure ideals of the Most High.

From the same Book of books we learn that the Infinite provision was of course unlimited, involving not one taint or suggestion of animal sacrifice or cruelty. In Genesis 1:29 it reads, "Behold, I (God) have given you every herb

bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

And abiding in this same truth the deduction is readily made that even the animals, at present carnivorous, are simply emulating mankind. In the eternal order, according to Genesis 1:30, the animals were to fare in the only intelligent way, that is, "To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."

Such clean-cut authority ought to be sufficient, it would seem, but we know that the use of the Holy Bible as a basis in the settlement of any vast subject involves a most careful weighing of the various applicable portions of that

Scripture. If interpreted literally what clear-visioned follower could possibly declare that part of the Law righteous where Moses says,—Deuteronomy 19:21—“And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot”? As a type of justice against impersonal evil it is well. But Jesus ultimately gave us his keen interpretation in the utterances found in Matthew 5:38, 39, 44, 45. “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil.” And again, “I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.”

Eating whatsoever is set before one, "asking no question for conscience sake," the stronghold of the man who strives to justify himself on the strength of this statement of Paul, and "Every creature of God is good, and nothing to be refused," Paul's words to Timothy, are texts, like several others, serving well in their place, but with no final bearing whatever upon the question under consideration, i. e., the right of existence of a debasing system, such as has continued down through the ages, and such as we now find thriving especially in our own beloved nation.

The argument will surely be brought forth that Jesus ate meat. It is at least true, there is the record that after the resurrection, when appearing suddenly before his affrighted disciples, one of them handing him a piece of broiled

fish and a portion of an honeycomb, Jesus partook, but for the purpose of allaying the fears of his followers, and to assure them that he was not a spirit but the same Jesus as before the crucifixion. Partaking of the fish was doubtless a "Suffer it to be so now."

From the record given us by John we gain the idea that Jesus had "yet many things" to tell us, but at that time the people were not able to bear them. On another occasion, referring to a certain advanced step, Jesus declared to his disciples, "All men cannot receive this saying, save they to whom it is given." And once when testifying of John the Baptist, Jesus unhesitatingly taught this, "And if ye will receive it, this is Elias, which was for to come." The Master realized that they could utilize only what

they were prepared to perceive. Thus, since people and nations and religions are constantly evolving, we have the right to conclude it both unwise and unsafe to cling to worn-out forms, to any defective old laws, or to imperfections in the faiths held by our fathers; each man should select no rule save that of absolute perfection.

Think you that Jesus, our elder Brother, who said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," would belittle one of the children for being humane, or condemn him for refusing to partake of needless sacrifice and suffering? Could it be that he would consider abstinence too high ground? No, we cannot think so, but it is a fact that those who abstain on principle have a sacred consciousness of divine approval and a holy release from the

bondage and horror of participation in carnage. And step by step during the years of growing conviction, it comes equally easy to deny one's self the pleasure of ornamental or utility furs, leather or kid gloves, and, just as rapidly as the way opens, gladly and sanely to continue excluding the thousands of articles made from material procured at the price of unjustifiable bloodshed.

For those who are able to hear, the summons to awake has come. That magnanimous prophet, Isaiah, whom Jesus so frequently quoted, declared that as men should arise to appropriate their divine commission, then "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child

shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:6-9.

Even David perceived that the Jewish slaughter and sacrifice of animals for the altar was needless, for he cries,—Psalms 40:6—
"Sacrifice and offering Thou (God) didst not desire; mine ears hast Thou opened: burnt offering and sin offering hast Thou not required."
Again quoting from Isaiah we have this startling sentiment, "To this man will I (God) look, even

to him that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not."—From Isaiah 66.

It would be wise if each meat-eating man, woman, and child were obliged to kill and prepare his own animal which he intends for his daily food. If this were compulsory, how many

self-respecting people do you suppose there would be? How many would eat with an easy conscience? Let us consider the case of the human being who can raise the lamb, be near it daily, feed it, care for it, and at a convenient season look it in the eye, stab it at the heart, then eat it with enjoyment, and there we shall find the crude existence of a being living along in the old barbarous rut. Be he religionist or infidel, this man is not ready for a higher walk in life. Then let us picture the state of the man who loves his beef and mutton and pork and who has never considered the right or wrong, the suffering, or needless slaughter, and there we shall find the torpid savagery of the unthinking man. But, observing the life of the human, having once fully seen the crime of slaughter, who

still eats greedily, or even moderately, gratifying the senses, awhile stifling the nobler sentiments, and, if he hesitates to march forward, there we shall find the stupid passion and brutish manner of the weak carnal man, a being on dangerous ground, one who has not yet found his true nature, one who still does not elect to be trusted.

Why should the present-day man persevere in, and perpetuate a barbarous custom? Why? Because he too seldom goes alone with himself and the King of righteousness and peace. Because he does not think for himself before his Creator. Because he does not think the thoughts of Intelligence. Because he would be afraid to brave strong public opinion and be thought peculiar. Because, apparently, it is easier with

him to continue a heathen than to step forward into his God-given being and keep pace with the Infinite plan.

Anomalous it is that out from another class of thoughtful people, there are those who, for the time being, seem to have overlooked the question, while there are others among them who will feel that they have honestly disposed of the subject and are justified in partaking of flesh, some of them having audibly stated their position to the messenger, their reason supposedly being founded upon adherence to the statement that there is no life or intelligence in matter, a negative phase of the immortal rule that God is "all in all," (From I. Cor. 15:28) by which the messenger also wishes to be guided. At this point the message should not be misinterpreted. The

firm declaration is that God, Spirit, is the only vitality, Life. But so far as is known, there is of this present generation no individual who has perfectly proven this principle. Consequently no human being finds himself perfectly free from suffering, and exactly to the degree that mankind falls short of his full heritage, to that degree he will find the animal creation unexempt from bodily suffering.

But to be plain, there will be the necessity of examining and sorting bare facts. First, one must beware of any greedy taint of false reasoning. If not, this persistent tendency will logically necessitate the declaration that the porker ready for the automatic hoisting wheel feels not in the least the cruel shackle which "steadily," very "steadily," raises him, nor

the inversion and suspension by the hind leg, and that these unforeseen forced positions, such as being run along the sliding rail, are truly only mental exhilarations. It has been intimated, at this stage of his experience, under a like predicament, mankind could not prove himself immune from agony. And if we are not able, where is the justice or authority for being a party to a mere habit that, annually, for food alone, requires and compels millions of victims to pass through this most excruciating ordeal?

The nearer an individual approaches the proof that God alone is Life, the more clearly will that man apprehend the utter needless-ness of the animal for his sustenance. Moreover, he will find himself shrinking from the

loathsome contamination of a brutal and beggarly barbarity. And why, in the name of our most generous Creator, should any follower of Immortality, either ignorantly or audaciously, require a victim for himself? Rather, will not a little time, devoted to the consideration of this foul blot and scourge upon humanity, compel us, little by little, at least, sooner or later, to forego any phase of co-operation whatever in this almost nation-wide carnage? Surely, when man shakes off his stupor, and comprehends the truth about himself as a son of Infinity, he will cease to demand wanton sacrifice, and refuse to be partaker of its spoils. His sad eyes will be opened. The earth he will find already too full of suffering to dare, on his own account, to add one jot more. With renewed consecration he

will turn to the unfailing Emancipator for the unsullied joy and sustaining power requisite for higher service.

Reluctantly though it may be, we must continue to examine closely our shame-faced facts. Were you ever at the slaughter? You should go, especially you, my fellow beings, who are striving to hold yourselves daily to the strictest mental discipline and who yet are undecided or unthinking regarding the eating of animals. You should hear their cries of horror and pain as at one stand alone, at the rate of eight hundred (800) per hour, they are compelled to journey on from their last crowded pen. At the rate of six hundred (600) per hour at one stand alone, you should witness the mute appeals of the lambs as they hang suspended, awaiting

each his turn for the final heart stab. If you have witnessed these scenes you will doubtless long retain the almost ineffaceable memory. And, if you shrink from the infamous slaughter, the official guide will not hesitate to promptly and politely inform you, "This is what the public demands."

In all seriousness, let it be asked of you, dear students and practitioners of divine metaphysics who acquiescingly partake of this humanly inherited crime, if honest up to your light, ought you not to be able to clap your hands in holy glee when you see or know about the heroic work of the truly faithful despatcher who stands in your stead, and spills the life blood, and stills the last cry, and finds the heart of YOUR victim? Furthermore, students and religionists and

thinking beings should delight in the remarkable process about the mechanical pens where at any one stand, at such a rate as two hundred and fifty (250) per hour, unwieldy beeves are "painlessly despatched by a sledge hammer blow on the head."

What state of mentality is it that obtains and abides with us, a mentality that is satisfied to let this screaming butchery and loathsome wretchedness continue without a protest, yes, more often without a thought? The hour will come when the meat industry, together with its gluttonous wealth-getting, will be seen to involve a perniciousness and degradation akin to that of the liquor, debasing drug, and other baneful interests. The truth is that, from start to finish, no amount of gilding, sanitation,

automatic machinery, skilled dressing, ventilation, government inspection, supposed indispensability of by-products, hereditary belief in the necessity of meat-eating, ridicule, sarcasm, or hypocritical eye-closing can ever make the slaughter industry a right one in the estimation of the Almighty, nor can the public or personal demand for the industry, way back so far as the commercial propagation of the species for commercial slaughter, be justifiable to the illumined spiritual conscience. The entire system is one monstrous nightmare from which thinking men and women at least should awaken.

“The last enemy that shall be destroyed is death.”—1 Corinthians 15:26. To you who look forward to that promised day of literal emancipation, both for yourselves and for your fellow

beings, to you I would plead—humbly plead. When you yourself come face to face with that claim of death, how do you expect to be prepared even to begin to meet it if you have not made one effort to overcome that foe which you have permitted full sway over the lower orders of creation? Every mouthful of meat is a testimony to your belief in death, for you would not eat the animal alive. Verily, man has much to prove and mighty strides to make before his daily prayer, “Thy kingdom come. Thy will be done in earth, as it is in heaven,” is even considered honest or worthy of recognition.

The startled consciousness will ask, “But what if people should begin to abstain from flesh-eating? Would not chaotic results follow? And what about pests? And wild animals?

And what are the animals for if not for eating?"

Yes, all these questions are legitimate and should be asked and pondered, but it is also wisdom to take one step at a time. Our own questions will be answered by first beginning to eliminate each trace of selfishness and cruelty attaching to us in our daily thinking and living. Perfection is not manifested among us to any great degree, but we should begin to abandon our false ease along many of the paths of human living, and especially with reference to our lamentable national idolatry. The Scriptures assert that "the whole creation groaneth and travaileth in pain together until now." And what for? The same word points out the trouble—that is, just waiting for man to stir himself, to know his redemp-

tion. Accordingly, if the groaning and suffering creation is waiting for mankind, then, in all good faith and with God-speed, this more intelligent part of creation should take the first step. Whoever thoughtfully, prayerfully, and obediently attends to his first move is ever sure to find the way prepared for the next. While there are ferocious beasts and pests, the killing of these, particularly if in self-defense, seems much more justifiable than the propagation and horrible daily carnage of the animals simply for the gratification of man's lust and appetite, especially since it is repeatedly proven and can be proven by any one who is ready, that the usage is not a necessity. And if the reader believes the infallible I AM, here is the word of promise for faithfulness, "I will give peace

in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land."

"Too much idealism," many will say. Yes, it is too much for many, because there is no practical idealism without sacrifice. Only those will be able to hear or bear such doctrine who, for the sake of truth, are willing to make sacrifices, some of which, if need be, might approximate those typified by the plucking out of the eye or the cutting off of the hand. Yet there is not one man, though vitally, financially concerned, even in the traffic, but could spurn his avocation, and under new and changed conditions find his abundant equivalent supply.

As time goes on there will spring up other and better demands; superior articles will be

and are now being manufactured in place of the old. Before long there will be the demand for a vegetable milk, now well known to German scientists. Shoes and articles of wearing apparel, ornamental and useful equipment, now made largely from leather, will be made from vegetable material, and that material, more durable than leather, is already here. Beautiful imitation furs are being regularly designed and are on sale; gloves, manufactured without the taint of blood, and proper for any occasion, are easily obtainable; and combs and pins made from the shell of the tortoise or blood, a by-product from the slaughter, can now be ignored by the purchase of articles manufactured of rubber or other proper material. For every discarded utility made from the distasteful

by-product, there is a higher substitute awaiting. Whoever is in earnest will be led to the right sources.

In these days of progress and reform it is dangerous to lag back. Gigantic evils are being uncovered, great lights are forging ahead opening hitherto closed doors. We want life more clearly defined, we crave the perpetual widening of our horizon, grander views. Then why not expedite our problem? Why not free ourselves from ONE of the clutches of carnality? As a nation, let us not imagine ourselves as advanced, for we are dominated by opinions, enslaved by public standards, fooled by a pusillanimous fashion in food. We have woefully succumbed to a repugnant idolatry dragging and holding us down in ocean depths of mediocrity.

However, this is not the law of the King of kings. The dominion bestowed by the unchangeable Creator is not the sovereignty of a murderous lordship; it is the supreme authority of a wise and loving control delegated alone to the beings whom the Word pronounces, "in the image of God," and "very good." True men and women everywhere, and religionists of whatever creed should be able to perceive a lamentable obvious mistake and hasten to make a clean sweep of our mortally-gauged narrowness, ignorance, bigotry, and cruel carelessness, traits which would keep us perpetually bound to a perverse custom not suitable for the dark ages. But with the stifling curse removed, we shall have more clearly attained that sacred preparatory state where there is ability to reach

out the hand of unfailing power and good-will to our own kind—to those lower down in the scale, who are nearly or soundly asleep: some, day-dreaming; some, sleep-dreaming; others, in the fearful agony of nightmare.

How can the carnivorous Christian continue to sing his doxology, "Praise God from whom all blessings flow"? What a mockery is his "Praise Him all creatures here below." Until he desists in his sporting and experimenting, and slaughtering, and partaking, would it not be less—it is said with humility—hypocritical to leave the singing of these sentiments to the faithful Buddhist?

Sorrowfully the messenger touches upon the pleasurable side, the view of the sportsman finding puerile delight in the pursuit and capture and

mutilation of animals. In his childishness,—manly or even wise he may be along other avenues of development,—he forgets the torture he is inflicting. Then, too, he forgets that the Eternal Equity never fails to register his exact degree of apostasy from divine manhood. Nor does that Law ever fail to impress the merited brand upon his own elected existence.

But away in his heart of hearts, if the truth were studied, it is the call of nature with its streams and woods and mountains and forests and sublime solitude that he loves. The true sportsman of to-day recognizes this fact. He starts out to enjoy the wondrous beauties of nature, not with his fishing-tackle or gun, but in any one of thousands of wholesome ways, with his guide book perhaps, his field glasses, his

camera, or his kodak. And who would not prefer a harmless snap-shot trophy to the weight of a pitiable bloody carcass with its attendant unescapable defilement of conscience? Has Infinity ceased to be unlimited? Never! Then can not each find, in place of sportive destructiveness, his proper pleasurable substitute in the unbounded storehouses of the Most High?

But most glaringly useless and witless of all is the practice of vivisection. What shall ever atone for this ignorance, this mistaken effort on the part of some of the medical profession? How shall these supposedly wise and scientific men expiate their unwarranted procedure? Over and over, let us remind ourselves that, for a considerable distance out from the shameless laboratory of medical research, the maddened cries of tor-

tured animals under experimentation are often to be heard. And what part shall the slumbering public share in this acquiescence?

If man but understood, there is a mighty cry going up daily from the butchery of the animal creation. The very barbarity of it hangs over our earth like an ominous cloud. It constitutes one of the great hindrances to a world progress. The knowledge alone of the sufferings of live stock in shipment should be sufficient to make each human being recoil with the determination never again to be defiled.

Then what shall be done with the mesmeric hush that ensnares us, permitting pride and fashion and supposed necessity to prevail over conscience? The wearing of feathered song-birds, and wings, and breasts, and furs, and skins

of animals is a badge of the degradation in which we find ourselves. A colossal mercantile atrocity is being kept alive to satisfy the demand for adornment worn by our—shall it be said?—highly civilized and deeply religious people. But that adornment is at the expense of a defenseless creation, millions—yes, millions according to statistics—yearly being hunted, or tortured in traps, or shot, or beaten to death, or often ripped up and abandoned to die.

Oh! that now the combined wails of to-day's tortured animal creation might sound in the ear of each thoughtless human being, that now the pleading eyes of that agonizing creation might confront his vision. Would he heed? Some time he will. But will he heed now? Yes, if he

is worthy he will both hear and obey the voice of Wisdom.

But practically the question presents itself: "Is this most fitting reform, one so much needed in our Land of Liberty, to receive its dynamic impetus through us in our day, during this present generation?" Surely, none of us in this twentieth century would particularly choose the distinction of putting ourselves on record as opposed to the correction of this defective attitude. There will never be a more convenient season than now in which to make the first telling strides. Neither evasion nor subterfuge will prosper us individually. Nor will the world be edified while we remain stiff-necked, hard-hearted, or unthinking. In such an event, we shall but transmit a dark custom to future generations, bequeathing to

them our poor results and disregarded tasks, leaving it to the yet unborn to sweep away the accumulated offal and bring to pass a reformation which is destined to come. The glory of such a movement should not be delayed. The advantages at least in part should be ours. The old predatory habits ought to be rooted out and the rightful customs given a glad welcome.

The love between man and the animals is worthy of cultivation. This we see exhibited at the present time in a most interesting and gratifying way in many of our city parks, especially in Central Park of New York City, where it has become a favorable habit with the men, women, and children visitors to show affection to the dear gray squirrels who come hopping along, often perching themselves upon the benches or

upon the knees or shoulders of their friends. The experience of tenderness that comes with such a relationship is clean, and the growing habit of love or regard between all of God's creatures is desirable.

The very crowning feature of Boston's beautiful public gardens and parks would be ruined if its doves were to be obliterated. They are frequently seen alighting upon the shoulders or knees or even the feet of the kindly folk. Such scenes as these make us grateful; they act as a stimulus to further rightful acquaintance with the animals and to the divine and loving dominion that is man's by right.

Take, for example, the well-known present condition of a part of the animal kingdom as it is found in our Yellowstone National Park. For

many years in a region of almost unsurpassed natural and varied grandeur, a territory, exclusive of its forest reserve, about the size of the state of Connecticut, there, in their natural state, the animals of the forests and wilds have roamed practically unmolested under the protection of the few government scouts. The bear, the deer, the elk, the antelope, and the mountain sheep, together with many other species, have come to realize in a great measure their rightful existence, losing much of their fear. Summer tourists may walk or ride, day after day, for weeks through this vast, marvelous reserve, through its most absolutely lonely sections, without fear of annoyance from the animals. From time to time, the elk, the deer, or the bear may be seen peering out from the depths of the pine woods or cross-

ing the roads in full view of the coaching parties. The park is unfenced, the animals are not captives, they are free to come or go, but they have chosen to stay and they learn gradually that no harm is intended to them and they respond to man's regard for their welfare.

On the other hand, to illustrate how slow public opinion often is to give up its disgraceful customs, we have but to turn to the **Legal and Judicial History of New York**, Vol. 3.—Alden Chester, Editor,—and there read about the famous “hog case” which was tried in the justice's court at Albany, New York. We find that Nathaniel P. Willis, the famous author and journalist, had published an article decrying the remissness of that city for allowing its hogs to run at large in the streets, a nuisance penned by him as

"more Dutch than decent." This custom, it is cited, was not peculiar alone to Albany, for it prevailed to quite an extent throughout the New England cities and towns.

The criticism caused no little excitement, and "led to a struggle in the common council, which lasted for many months, for the passage of an ordinance to restrain the running of hogs at large in the streets." By further reference we find that there was so even a division among the councilmen regarding the propriety of such a law, that the question was laid on the table from time to time while a long and earnest debate continued. Eventually the ordinance was passed, imposing a penalty of two dollars upon the owner for every hog running at large, and provided for the swine being placed in the public pound.

Nevertheless public sentiment was still largely unchanged; in the face of the effort made to enact this law, it remained a dead letter for a long period. The custom had obtained such a strong foothold through long standing and belief in the necessity of swine for private use and as public scavengers that the people were actually asleep to the need of reformation. All through the agitation, which was pushed by a few public-spirited citizens, the majority of the people stoutly resented the idea or considered it a huge joke.

Further we read: "One John Baker was eventually selected to take to the pound all hogs found in the streets, and to see that the ordinance was enforced. His zeal in the performance of his duties was such that until the day of his death

he was commonly known as 'Pig Baker.'” A suit was brought by him in the justice's court in the name of the Chamberlain of the city against a certain offender, in order to secure the penalty of six dollars for permitting three of his swine to continue roaming the streets of Albany. The case was tried before a justice and jury, while the prosecution and defendant counsels were two of the most eminent lawyers then practicing in the city. The faithful John Baker did not by any means escape the most severe judgment from the opposing counsel, who also assailed the constitutionality of the law.

The justice “submitted the case to the jury without any charge or expression of opinion, and the jury promptly returned a verdict for the defendant.” And again, “Thus the law which

had cost so much of effort to enact, was completely overridden by public sentiment as reflected by this verdict; the 'vested rights' of the hogs to have the freedom of the city had been vindicated, and a custom which was more 'Dutch than decent' prevailed for yet awhile."

We laugh. "This was eighty years ago," we say. But, incidentally, it might be safely mentioned that there is quite as sore a need of certain municipal or state laws regulating our attitude toward the smaller domestic animals. In some of our good-sized cities and towns public opinion is equally as lax, and would be quite as resentful, or would consider an agitation for a clean-up quite as jokingly or as scornfully.

Our highest gratitude is due to many unknown or forgotten, but consecrated men and women

for the untiring efforts they have made in striving to raise the public standards. The societies for prevention of cruelty to animals should be encouraged. They are doing much in the right direction, as well as many clubs for the betterment of conditions of the smaller domestic animals.

Regarding these smaller domestic species there should be none unowned and roaming at large, and until every living one of them in our communities has an owner with a license, guaranteeing care and responsibility, both outwardly indecent and inhumane conditions will continue. It will bear repeating that there should be no unowned domestic animals, and only when this sane state of affairs obtains in our towns and cities, shall we and the children of our country be spared the

too frequent sight and sound of degradation. The fault is traceable to our sluggishness in the matter which ought to be handled thoroughly, scientifically, and legally. When this is done we shall have greater cause for respecting our customs and ourselves. To leave the subject untouched because thousands of individuals allow themselves to be irresponsible, or because of fear of ridicule, public sentiment being dormant, is a state akin to that of Albany eighty years ago.

Thus we see how it is that ignoble habits or customs are permitted to gain and hold ascendancy over the enactments of love and justice. Humanity sees only with its eyes, it hears only with its ears, and the resultant imitation begets deficient standards. From these the real, practical man turns away; he is not ashamed to take

sufficient time alone, to listen, to learn, and to consult the plan of his Creator. In this way the individual shows his greatest efficiency; he becomes strong in maintaining the Imperial Will by which he is mightily enabled to spurn whatever custom he discovers falling short of the divine ideal, and he has Heaven with him giving him the highest possible prosperity in whatever he is bidden to undertake for humanity.

To continue favorable to the custom of slaughter is an impossibility to him who understands. He entertains no illusion that the elimination of this one woe would establish all goodness. He simply sees that where butchery is countenanced there is no possible basis for the establishment of a millennial age. He recognizes that the supposed spiritual living or mentality

that is satisfied to accede to the continuance of slaughter, whether for food, utility, or adornment, has gotten into a very queer mix-up. No rational music student would think of taking Paderewski's beautiful "Minuet a L'Antique," written in the key of G major, and expect to make a satisfactory execution if he regularly ignored the F sharp and flatted the dominant of the key. Try it for yourself or have some one try it for you. It is a horrible travesty, but it will be no more incongruous than our brazen living wherein mercy is ignored and slaughter is introduced.

My fellow-being, just as the abiding conviction expands and strengthens and outlines itself more and more convincingly that the Spirit of Wisdom, all along down through the ages, has been calling and reasoning with humanity against slaughter,

just so the messenger is constrained to echo the call. You are able to hear. Naught save flagrant neglect on your part can hinder you. If not already on the way, the APPEAL is to YOU. Pray, think, be willing to obey, and practical results will follow. You then will face the problem, and help to hasten the day of universal kindness when none shall eat the food of frenzy or use the product of anguish and bloodshed.

My brother, of whatever nation, tribe, color, or creed—the Jew, the Christian, the religionist of the East or West—the infidel, will you not hear the call, the unmistakable call ?

TRUTH'S PSALM

Awaken, mankind, from your slumber!

Hark! Behold! the Truth appeareth!

Rouse yourselves, let not creation

Suffer longer at these hands.

Loosed from matter's stubborn bondage,

Freed from pain, dismay, injustice,

Praise your God, Emancipator;

Celebrate, great universe.

Exult, O hills, rejoice, ye lowlands,

Bring forth buds, and fruits, and flowers;

Let the forms of Love's creating

Now appear and honor yield.

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- 1... "that ye may be the children of your *F.*
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- 2... "Be ye therefore perfect, even as your *F.*
which is in heaven is perfect." (Matthew 5:48).. 21-10

fathers

- imperfections in the faiths held by our *f.*..... 21-6

fatling

- "the calf and the young lion and the *f.* together"
(Isaiah 11:6)..... 22-17

fault

- The *f.* is traceable to our sluggishness in the matter..... 57-2

fear

- 1... because of *f.* of human disapproval..... 9-14
- 2... have come to realize in a great measure their
rightful existence, losing much of their *f.*..... 50-11
- 3... through its most absolutely lonely sections,
without *f.* of annoyance from the animals..... 50-14
- 4... To leave the subject untouched because ... of
f. of ridicule..... 57-8

fears

- 1... Jesus partook, but for the purpose of allaying
the *f.* of his followers..... 20-2
- 2... "will bring their *f.* upon them" ... (Isaiah 66:4) ... 24-9

feature

- The very crowning *f.* of Boston's beautiful public
gardens and parks would be ruined if its doves
were to be obliterated..... 49-6

feet

- alighting upon the shoulders or knees or even the *f.*
of the kindly folk..... 49-10

fellow-being

- 1... (Foreword) to the *f.* who is looking forward to
a higher living..... 3-4
- 2... My *f.*..... 59-13

- fellow* (beings)..... 34-17
- fellow-creatures*
 (Foreword) the messenger prays his *f.* to ponder upon
 these tidings of Love, inflexible though they may seem. 3-10
- fellow* (men)
 oneness with God with love toward his *f.* men..... 14-3
- few*
 (Foreword) it may be that *f.* will coincide with
 the essential ideas..... 3-8
- field* (glasses)..... 43-17
- finish*
 The truth is that, from start to *f.*, no amount of
 gilding..... 33-17
- fish*
 1... one of them handing him a piece of broiled *f.*
 and a portion of an honeycomb..... 20-1
 2... Partaking of the *f.* was doubtless a "Suffer it
 to be so now."..... 20-5
- fishing-tackle*
 starts out to enjoy the wondrous beauties of nature,
 not with his *f.* or gun..... 43-15
- five*
 (Foreword) if the messenger knew there were but
 f. on earth who would or could listen, gladly would
 he hasten..... 4-13
- flesh*
 1... "Is it possible that the Supreme Being, our
 divine Intelligence, ever ordained the eating
 of *f.*?"..... 14-17
 2... "Who shall give us *f.* to eat?"..(Numbers
 11:4)..... 15-17
 3... "while the *f.* was yet between their teeth,
 ere it was chewed".... (Numbers 11:33)..... 16-4
 4... while there are others among them who will
 feel that they have honestly disposed of the
 subject and are justified in partaking of *f.*..... 27-9
- flesh-eating*
 1... One of the phases of this injustice is the habit
 of *f.*..... 12-14

- 2... "But what if people should begin to abstain from *f.*?"..... 35-16

flow

- With this now we should deal; the vital *f.* is being diverted..... 11-7

- flowers*.... (From *Truth's Psalm*)..... 61-10

foe

- 1... openly defying an impersonal *f.*..... 10-3
2... if you have not made one effort to overcome that *f.* which you have permitted full sway over the lower orders..... 35-5

folk

- upon the shoulders or knees or even the feet of the kindly *f.* 49-10

follower

- 1... If interpreted literally what clear-visioned *f.* could possibly declare that part of the Law righteous..... 18-2
2... why,...., should any *f.* of Immortality,, require a victim for himself?..... 30-3

followers

- 1... Many *f.* of the Infinite One strive to apply this rule in respect to conduct with his neighbor... 13-17
2... for the purpose of allaying the fears of his *f.*..... 20-3

food

- 1... were obliged to kill and prepare his own animal which he intends for his daily *f.*..... 24-17
2... fooled by a pusillanimous fashion in *f.*..... 40-15
3... mentality that is satisfied to accede to the continuance of slaughter, whether for *f.*, utility, or adornment..... 59-2
4... when none shall eat the *f.* of frenzy..... 60-8

foot

- "foot for foot".... (Deuteronomy 19:21)..... 18-6

foothold

- had obtained such a strong *f.* through long standing.... 53-5

forests

- 1... call of nature with its streams and woods and mountains and *f.* and sublime solitude that he loves..... 43-11

- 2... animals of the *f.* and wilds have roamed practically unmolested..... 50-5
- Foreword*..... 3-
- forms*
- 1... unsafe to cling to worn-out *f.*..... 21-4
- 2... (From *Truth's Psalm*)..... 61-11
- fowl*
- "to every *f.* of the air" (Genesis 1:30)..... 17-10
- freedom*
- "the 'vested rights' of the hogs to have the *f.* of the city". 55-4
- frenzy*
- when none shall eat the food of *f.*..... 60-8
- friends*
- upon the knees or shoulders of their *f.*..... 49-1
- frown*
- mayhap under the *f.* of long-established and accredited practices of nations..... 10-7
- fruit*
- "in the which is the *f.* of a tree yielding seed"
....(Genesis 1:29)..... 17-2
- fruits*
- 1... that neglected virtue, renunciation, which equally with the other *f.* of the Spirit, has its rightful claim to recognition..... 13-8
- 2... (Foreword) eagerly scatter his seed broadcast with the assurance that the *f.* would be of use to that one..... 4-17
- 3... (From *Truth's Psalm*)..... 61-10
- fruit-bearing*
- excludes us from our proper and rapid spiritual development and *f.*..... 12-12
- furs*
- 1... it comes equally easy to deny one's self the pleasure of ornamental or utility *f.*..... 22-4
- 2... imitation *f.* are being regularly designed and are on sale..... 39-9
- 3... the wearing of feathered songbirds, and wings, and breasts, and *f.*, and skins of animals is a badge of the degradation in which we find ourselves. 45-17

G (major) written in the key of *G*. major..... 59-6

garden

Like the wise caretaker in his *g.*, we should first
seek our great irrigating source..... 11-2

gardens

very crowning feature of Boston's beautiful public *g*..... 49-7

generation

1... so far as is known, there is of this present *g.* no
individual who has perfectly proven this principle. 28-3

2... "Is this most fitting reform, . . . , to receive
its dynamic impetus through us in our day,
during this present *g.*?"..... 47-7

generations

In such an event, we shall but transmit a dark
custom to future *g*..... 47-17

Genesis 1:29..... 16-16

1:30..... 17-7

1:31..... 6-2

German

vegetable milk, now well known to *G.* scientists..... 39-3

gilding

no amount of *g.*, sanitation..... 33-17

glee

to clap your hands in holy *g.* when you see or know
about the heroic work of the truly faithful des-
patcher..... 32-13

glory

1... unworthy in the face of all the *g.* they had
witnessed..... 16-10

2... The *g.* of such a movement should not be delayed. 48-4

gloves

1... it comes equally easy to deny one's self the
pleasure of ornamental or utility furs,
leather or kid *g.*..... 22-5

2... *g.*, manufactured without the taint of blood,
and proper for any occasion, are easily
obtainable..... 39-10

God

1... oneness with *G.* with love toward his fellow men. 14-3

- 2... "that I (*God*) may prove them" (Exodus 16:4)... 15-12
- 3... "behold I (*God*) have given you every herb
bearing seed" (Genesis 1:29)... 16-17
- 4... "Every creature of *G.* is good"... (1 Timothy
4:4)... 19-5
- 5... "Sacrifice and offering Thou (*God*) didst not
desire" (Psalms 40-6)... 23-13
- 6... "To this man will I (*God*) look" (Isaiah 66:2)... 23-17
- 7... a negative phase of the immortal rule that *G.*
is "all in all." (1 Corinthians 15:28)... 27-14
- 8... The firm declaration is that *G.*, Spirit, is the
only vitality, Life... 28-1
- 9... The nearer an individual approaches the
proof that *G.* alone is Life, the more clearly
will that man apprehend... 29-14
- 10... "in the image of *G.*" (Genesis 1:27)... 41-7
- 11... "Praise *God* from whom all blessings flow"... 42-7

God-given

- easier with him to continue a heathen than to step
forward into his *G.* being... 27-2

God's

- (Foreword) brother who is desirous of doing his
part toward manifesting *G.* perfect creation... 3-3

God-speed

- with *G.*, this more intelligent part of creation should
take the first step... 37-3

good

- 1... or any daily practice tending not for the uni-
versal *g.*... 9-9
- 2... "Can I expect to fulfil my real life mission
while daily practicing with complacency
that which is not for the universal *g.*?"... 14-13

goodness

- entertains no illusion that the elimination of this
one woe would establish all *g.*... 58-13

good-will

- where there is ability to reach out the hand of un-
failing power and *g.* to our own kind... 42-1

government

- 1... inspection..... 34-2
- 2... have roamed practically unmolested under
the protection of the few g. scouts..... 50-7

grandeur

- For many years in a region of almost unsurpassed
natural and varied g..... 50-2

gratification

- 1... Quails in abundance came; but with the g..... 16-3
- 2... the propagation and horrible daily carnage of
the animals simply for the g. of man's lust
and appetite..... 37-12

gratitude

- with sincere g. for the many present-day reforms..... 10-10

ground

- a being on dangerous g..... 26-6

growths

- and on every hand stunted g. will continue to appear. 9-7

guide

- the official g. will not hesitate to promptly and
politely inform you, "This is what the public
demands."..... 32-5

- guide* (book) with his guide book perhaps..... 43-17

gun

- not with his fishing-tackle or g., but in any one of
thousands of wholesome ways..... 43-15

habit

- 1... One of the phases of this injustice is the h. of
flesh-eating..... 12-14
- 2... a mere h. that, annually, for food alone, re-
quires and compels millions of victims..... 29-9
- 3... in Central Park of New York City, where it
has become a favorable h. with the men,
women, and children visitors..... 48-14
- 4... the growing h. of love or regard between all
of God's creatures is desirable..... 49-3

habits

- 1... Thus we see how it is that ignoble h. or cus-
toms are permitted to gain and hold ascendancy. 57-11

- 2... The old predatory *h.* ought to be rooted out..... 48-7
- hammer*
- unwieldy beeves are "painlessly despatched by a sledge *h.* blow on the head."..... 33-5
- hand*
- 1... "*h.* for *h.*, foot for foot." (Deuteronomy 19:21).... 18-6
- 2... "and the weaned child shall put his *h.* on the cockatrice' den." (Isaiah 11:8)..... 23-5
- 3... willing to make sacrifices,...typified by the plucking out of the eye or the cutting off of the *h.* 38-11
- 4... where there is ability to reach out the *h.* of unfailing power and good-will..... 42-1
- 5... On the other *h.*, to illustrate how slow public opinion often is to give up its disgraceful customs..... 51-7
- hands*
- 1... if honest up to your light, ought you not to be able to clap your *h.* in holy glee..... 32-12
- 2... (From *Truth's Psalm*)..... 61-4
- happiness*
- No rational being can possibly expect to find ultimate *h.*, that *h.* of the kingdom of heaven, while ignoring..... 14-7
- harm*
- they learn gradually that no *h.* is intended to them..... 51-5
- harmony*
- or while dodging any requirement that the universal law of *h.* has upon him..... 14-10
- harshness*
- earnestly desires to avoid *h.*, exaggeration, or undue emphasis regarding abstinence..... 13-4
- harvest*
- h.* is not what we have a right to expect..... 11-11
- head*
- "a sledge hammer blow on the *h.*"..... 33-6
- health*
- a question which is frequently approached from the *h.* side..... 12-15

heart

- 1... the waiting *h.* alone hears, understands, and obeys. 9-2
- 2... spills the life blood, and stills the last cry,
and finds the *h.* of *your* victim?..... 32-16
- 3... But away in his *h.* of hearts, if the truth were
studied, it is the call of nature..... 43-9

heathen

- Because, apparently, it is easier with him to continue a *h.* than to step forward into his God-given being..... 27-1

hearts

- (Foreword) hopes to find responsive *h.*..... 4-6

heaven

- 1... "that ye may be the children of your Father
which is in *h.*" (Matthew 5:45)..... 18-17
- 2... "Be ye therefore perfect, even as your Father
which is in *h.* is perfect." (Matthew 5:48)..... 21-10
- 3... "Thy will be done in earth, as it is in *h.*" (Matthew 6:10)..... 35-12
- 4... he has *H.* with him giving him the highest
possible prosperity..... 58-7

herb

- 1... "Behold, I (God) have given you every *h.*
bearing seed, which is upon the face of all
the earth".... (Genesis 1:29)..... 16-17
- 2... "to every thing that creepeth upon the earth,
wherein there is life, I have given every
green *h.* for meat: and it was so." (Genesis 1:30) 17-12

hills

- (From *Truth's Psalm*)..... 61-9

hindrances

- 1... should first seek our great irrigating source,
follow carefully along the life stream, removing one after another of the lesser *h.*..... 11-5
- 2... It constitutes one of the great *h.* to a world
progress..... 45-8

history

- 1... so the *h.* reads, "while the flesh was yet between their teeth, ere it was chewed,"
great wrath came upon the people..... 16-3

- 2... *Legal and Judicial History of New York, Vol 3.*
Alden Chester, Editor..... 51-10

hog

- 1... famous "hog case"..... 51-12
2... imposing a penalty of two dollars upon the
owner for every *h.* running at large..... 52-16

hogs

- 1... Nathaniel P. Willis,...., had published an
article decrying the remissness of that city
for allowing its *h.* to run at large in the
streets..... 51-16
2... "for the passage of an ordinance to restrain
the running of *h.* at large in the streets."..... 52-8
3... "the 'vested rights' of the *h.* to have the
freedom of the city had been vindicated"..... 55-3

hole

- "And the sucking child shall play on the *h.* of the
asp" (Isaiah 11:8)..... 23-4

Holy Bible

- the use of the *H. B.* as a basis in the settlement of
any vast subject involves a most careful weighing.... 17-15

honor

- (From *Truth's Psalm*)..... 61-12

horizon

- we crave the perpetual widening of our *h.*..... 40-9

horror

- 1... bondage and *h.* of participation in carnegie..... 22-1
2... You should hear their cries of *h.* and pain..... 31-11

- hosts* (From *Truth's Psalm*)..... 61-13

hour

- 1... at the rate of eight hundred per *h.*, they are
compelled to journey on from their last
crowded pen..... 31-13
2... at the rate of six hundred per *h.* at one stand
alone, you should witness the mute ap-
peals of the lambs..... 31-15
3... at such a rate as two hundred and fifty
per *h.*, unwieldy beeves..... 33-4

- 4... the *h.* will come when the meat industry, . . . ,
will be seen to involve a perniciousness and
degradation..... 33-11

human

- But observing the life of the *h.*, having once fully
seen the crime of slaughter, who still eats greedily,
or even moderately..... 25-16

humanity

- 1... vital flow is being diverted, a condition in
which a large majority of our apparently
advanced *h.* unconsciously stands to-day..... 11-9
- 2... will not a little time, devoted to the con-
sideration of this foul blot and scourge upon
h., compel us, . . . , to forego any phase of
co-operation whatever in this almost
nation-wide carnage?..... 30-7
- 3... *H.* sees only with its eyes, it hears only with its ears. 57-14
- 4... he has Heaven with him giving him the
highest possible prosperity in whatever he
is bidden to undertake for *h.*..... 58-9
- 5... that the Spirit of Wisdom, all along down
through the ages, has been calling and
reasoning with *h.* against slaughter..... 59-17

humility

- would it not be less—it is said with *h.*—hypo-
critical to leave the singing of these sentiments
to the faithful Buddhist?..... 42-12

hush

- Then what shall be done with the mesmeric *h.* that
ensnares us..... 45-14

I AM

- if the reader believes the infallible *I AM*, here is the
word of promise for faithfulness..... 37-16

idea

- 1... From the record given us by John we gain the
i. that Jesus had "yet many things" to
tell us.... (John 16:12)..... 20-8
- 2... the majority of the people stoutly resented the
i. or considered it a huge joke..... 53-11

ideal

the Imperial Will by which he is mightily enabled
to spurn whatever custom he discovers falling
short of the divine *i*. 58-7

idealism

- 1... will ever retard man's ability to utilize the
principle of a proper *i*. 9-11
- 2... "Too much idealism," many will say. 38-4
- 3... there is no practical *i*. without sacrifice. 38-6

ideals

still they were not prepared to recognize the pure
i. of the Most High. 16-11

ideas

- 1... (Foreword) For the present it may be that few
will coincide with the essential *i*. promulgated. 3-9
- 2... (Foreword) To sort out and embrace from
this suggestive work whatever advanced *i*.
seem practicable to each. 4-9

idol

"he that burneth incense, as if he blessed an *i*."
(Isaiah 66:3). 24-6

idolatry

- 1... we should begin to abandon our false ease. . . .
especially with reference to our lamentable
national *i*. 36-13
- 2... We have woefully succumbed to a repugnant *i* . . . 40-16

ignorance

- 1... from the deep-lying roots of thoughtlessness,
carnality, *i*., cruelty, self-will, and list-
lessness. 12-5
- 2... hasten to make a clean sweep of our mortally-
gauged narrowness, *i*., bigotry, and cruel
carelessness. 41-12
- 3... What shall ever atone for this *i*., this mistaken
effort on the part of some of the medical
profession? 44-11

illusion

entertains no *i*. that the elimination of this one woe
would establish all goodness. 58-12

<i>image</i>	
"in the <i>i.</i> of God" (Genesis 1:27).....	41-7
<i>imitation</i>	
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<i>impediments</i>	
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1... half-dreamily treading over and over again the pathway of many of the same old <i>i</i> ?.....	10-16
2... to any defective old laws, or to <i>i.</i> in the faiths held by our fathers.....	21-5
<i>Imperial Will</i>	
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<i>indispensability</i>	
supposed <i>i.</i> of by-products.....	34-2

industry

- 1... or hypocritical eye-closing can ever make the slaughter *i.* a right one in the estimation of the Almighty..... 34-6
- 2... nor can the public or personal demand for the *i.*, way back so far as the commercial propagation of the species for commercial slaughter, be justifiable..... 34-8

individual

- 1... would be of untold benefit to each *i.*..... 13-17
- 2... so far as is known, there is of this present generation no *i.* who has perfectly proven this principle..... 28-3
- 3... The nearer an *i.* approaches the proof that God alone is Life, the more clearly will that man apprehend the utter needlessness of the animal for his sustenance..... 29-13
- 4... to consult the plan of his Creator. In this way the *i.* shows his greatest efficiency..... 58-3

individuals

- 1... mayhap under the frown of long-established and accredited practices of nations, of religious sects, or of *i.* whose lives may seem almost exemplary..... 10-8
- 2... To leave the subject untouched because thousands of *i.* allow themselves to be irresponsible, or because..... 57-7

infidel

- 1... Be he religionist or *i.*, this man is not ready for a higher walk in life..... 25-10
- 2... the *i.*, will you not hear the call, the unmistakable call?..... 60-12

Infinite

- 1... (Foreword) responsive hearts who, perhaps, in turn will show other and brighter views which the *I.* has revealed to them..... 4-7
- 2... the *I.* provision... involving not one taint..... 16-14
- 3... than to step forward into his God-given being and keep pace with the *I.* plan..... 27-3

Infinite One

Many followers of the *I. O.* strive to apply this rule
in respect to conduct with his neighbor..... 14-1

Infinity

- 1... when man shakes off his stupor, and comprehends the truth about himself as a son of *I.*, he will cease to..... 30-12
- 2... Has *I.* ceased to be unlimited? Never!..... 44-4

injustice

- 1... One of the phases of this *i.* is the habit of flesh-eating. 12-14
- 2... treatise deals with the subject principally because of the *i.*, cruelty, and degradation which such a system entails..... 13-2

inspection

skilled dressing, ventilation, government *i.*..... 34-2

Intelligence

- 1... "Is it possible that the Supreme Being, our divine *I.*, ever ordained the eating of flesh?".... 14-16
- 2... Because he does not think the thoughts of *I.*..... 26-15
- 3... their reason supposedly being founded upon adherence to the statement that there is no life or *i.* in matter..... 27-13

interests

a perniciousness and degradation akin to that of the liquor, debasing drug, and other baneful *i.*..... 33-16

interpretation

Jesus ultimately gave us his keen *i.* in the utterances found in Matthew 5:38, 39, 44, 45..... 18-8

inversion

nor the *i.* and suspension by the hind leg..... 29-1

Isaiah

- 1... Isaiah 35:7-9..... 6-24
- 2... That magnanimous prophet, *I.*, whom Jesus so frequently quoted, declared that as men should arise to appropriate..... 22-12
- 3... Isaiah 11:6-9..... 23-9
- 4... Again quoting from *I.* we have this startling sentiment..... 23-16
- 5... Isaiah 66..... 24-13

Israelites

- 1... when the *I.* were led out by Moses from their Egyptian bondage, manna alone was first provided..... 15-8
- 2... the concession was due to the fact that the *I.* were yet unworthy..... 16-8

James

- James 4:17..... 7-

Jesus

- 1... Matthew 5:7..... 7-
John 8:47..... 7-
- 2... *J.* ultimately gave us his keen interpretation..... 18-8
- 3... The argument will surely be brought forth that *J.* ate meat..... 19-14
- 4... *J.* partook, but for the purpose of allaying the fears of his followers, and to assure them..... 20-1
- 5... that he was not a spirit but the same *J.* as before the crucifixion..... 20-4
- 6... we gain the idea that *J.* had "yet many things" to tell us.. (John 16:12)..... 20-8
- 7... *J.* declared to his disciples, "All men cannot receive this saying, save they to whom it is given.".. (Matthew 19:11)..... 20-11
- 8... when testifying of John the Baptist, *J.* unhesitatingly taught this, "And if ye will receive it, this is Elias, which was for to come.".. (Matthew 11:14)..... 20-14
- 9... Think you that *J.*, our elder Brother, would belittle one of the children for being humane..... 21-8
- 10... That magnanimous prophet, Isaiah, whom *J.* so frequently quoted..... 22-12

Jew

- the *J.*, the Christian, the religionist of the East or West..... 60-11

Jewish

- David perceived that the *J.* slaughter and sacrifice of animals for the altar was needless..... 23-10

- Job* (after quotation Job 17:9)..... 6-

John

From the record given us by *J.* we gain the idea
that Jesus had "yet many things" to tell us..... 20-7

John the Baptist

And once when testifying of *J. the B.*, Jesus..... 20-14

jot

The earth he will find already too full of suffering to
dare, on his own account, to add one *j.* more..... 30-17

journalist

Nathaniel P. Willis, the famous author and *j.*, had
published an article decrying the remissness of
that city..... 51-14

joy

will turn to the unfailing Emancipator for the un-
sullied *j.* and sustaining power requisite for higher
service..... 31-2

judgment

The faithful John Baker did not by any means
escape the most severe *j.* from the opposing
counsel..... 54-11

Judicial

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jury

- 1... The case was tried before a justice and *j.*..... 54-7
- 2... The justice "submitted the case to the *j.*
without any charge or expression of opin-
ion"..... 54-14
- 3... "and the *j.* promptly returned a verdict for
the defendant."..... 54-16

justice

- 1... As a type of *j.* against impersonal evil..... 18-7
- 2... And if we are not able, where is the *j.* or
authority for being a party to a mere habit..... 29-8
- 3... The case was tried before a *j.* and jury..... 54-7
- 4... The *j.* "submitted the case to the jury without
any charge"..... 54-14
- 5... ignoble habits or customs are permitted to
gain and hold ascendancy over the enact-
ments of love and *j.*..... 57-13

justice's

- "he was commonly known as 'Pig Baker.'" A suit was brought by him in the *j.* court in the name of the Chamberlain of the city..... 54-2

key

- 1... Paderewski's beautiful "Minuet a L'Antique," written in the *k.* of G major..... 59-6
 2... and expect to make a satisfactory execution if he regularly ignored the F sharp and flatted the dominant of the *k.*..... 59-8

kid

- "the leopard shall lie down with the *k.*".. (Isaiah 11:6)..... 22-16

killling

- While there are ferocious beasts and pests, the *k.* of these, particularly if in self-defense, seems much more justifiable than the propagation and horrible daily carnage..... 37-8

kind

- where there is ability to reach out the hand of un-failing power and good-will to our own *k.*..... 42-2

kindness

- will face the problem, and help to hasten the day of universal *k.* when none shall eat the food of frenzy or use..... 60-8

King

- 1... Because he too seldom goes alone with himself and the *K.* of righteousness and peace..... 26-12
 2... this is not the law of the *K.* of kings..... 41-1

kingdom

- 1... "Thy *k.* come." (Matthew 6:10)..... 35-11
 2... condition of a part of the animal *k.* as it is found in our Yellowstone National Park..... 49-16

kingdom (of heaven)

- that happiness of the *k.*..... 14-7

knees

- 1... upon the *k.* or shoulders of their friends..... 49-1
 2... frequently seen alighting upon the shoulders or *k.* or even the feet of the kindly folk..... 49-10

knowledge

- 1... "for the earth shall be full of the *k.* of the Lord, as the waters cover the sea." (Isaiah 11:9). 23-8
- 2... The *k.* alone of the sufferings of live stock in shipment should be sufficient..... 45-9

kodak

- with his guide book perhaps, his field glasses, his camera, or his *k.* 44-1

laboratory

- out from the shameless *l.* of medical research..... 44-16

lamb

- 1... "The wolf also shall dwell with the *l.*" (Isaiah 11:6) 22-15
- 2... who can raise the *l.*, be near it daily, feed it..... 25-4

lambs

- you should witness the mute appeals of the *l.* as they hang suspended..... 31-17

land

- 1... "I will give peace in the *l.*" (Leviticus 26:6)..... 38-1
- 2... "I will rid evil beasts out of the *l.*" (Leviticus 26:6) 38-3
- 3... fitting reform, one so much needed in our *L.* of Liberty..... 47-5

law

- 1... application of the universal *l.* of atonement..... 13-15
- 2... while dodging any requirement that the universal *l.* of harmony has upon him..... 14-10
- 3... Mosaic *L.* made such a provision..... 15-6
- 4... "that I (God) may prove them, whether they will walk in my *l.*, or no." (Exodus 16:4)..... 15-13
- 5... If interpreted literally what clear-visioned follower could possibly declare that part of the *L.* righteous..... 18-3
- 6... However, this is not the *l.* of the King of kings.... 41-1
- 7... Nor does that *L.* ever fail to impress the merited brand upon his own elected existence... 43-7
- 8... regarding the propriety of such a *l.* 52-12
- 9... *l.*, it remained a dead letter for a long period..... 53-3
- 10... "Thus the *l.* which had cost so much of effort to enact, was completely overridden by public sentiment"..... 54-17

laws

- 1... unwise and unsafe to cling to worn-out forms,
to any defective old *l.*, or to imperfections in
the faiths held by our fathers..... 21-5
- 2... municipal or state *l.* regulating our attitude
toward the smaller domestic animals..... 55-10

lawyers

- two of the most eminent *l.* then practicing in the city.... 54-9

leather

- 1... Shoes and articles of wearing apparel, orna-
mental and useful equipment, now made
largely from *l.*, will be made from vegetable
material..... 39-6
- 2... that material, more durable than *l.*, is already here. 39-8

leg

- nor the inversion and suspension by the hind *l.*..... 29-1

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- Chester..... 51-9

leopard

- "the *l.* shall lie down with the kid" (Isaiah 11:6)..... 22-15

liberty

- reform, one so much needed in our Land of *L.*..... 47-5

license

- until every living one of them in our communities
has an owner with a *l.*, guaranteeing care and
responsibility..... 56-11

life

- 1... "wherein there is *l.*, I have given every green
herb for meat: and it was so." (Genesis 1:30)... 17-11
- 2... "but *l.* shall go for *l.*" (Deuteronomy 19:21)..... 18-5
- 3... Be he religionist or infidel, this man is not
ready for a higher walk in *l.*..... 25-11
- 4... that there is no *l.* or intelligence in matter..... 27-13
- 5... The firm declaration is that God, Spirit, is the
only vitality, *L.*..... 28-2
- 6... The nearer an individual approaches the
proof that God alone is Life, the more
clearly will that man apprehend..... 29-14
- 7... We want *l.* more clearly defined..... 40-7

- light*
if honest up to your *l.* 32-11
- lights*
great *l.* are forging ahead opening hitherto closed doors.. 40-6
- lion*
1... "the calf and the young *l.* and the fatling
together" (Isaiah 11:6) 22-17
2... "and the *l.* shall eat straw like the ox."
(Isaiah 11:7) 23-3
- liquor*
the meat industry, , will be seen to involve a
perniciousness and degradation akin to that of
the *l.*, debasing drug, and other baneful interests. 33-15
- listening*
no command forthcoming regarding abstinence, but
simply *a call to the listening.* 13-13
- listlessness*
from the deep-lying roots of thoughtlessness, car-
nality, ignorance, cruelty, self-will, and *l.* 12-5
- lives*
of individuals whose *l.* may seem almost exemplary. 10-9
- living*
1... (Foreword) to the fellow-being who is looking
forward to a higher *l.* 3-5
2... eliminate each trace of selfishness and cruelty
attaching to us in our daily thinking and *l.* 36-8
3... should begin to abandon our false ease along
many of the paths of human *l.* 36-11
4... recognizes that the supposed spiritual *l.* or
mentality that is satisfied to accede to the
continuance of slaughter. 58-17
5... will be no more incongruous than our brazen
l. wherein mercy is ignored and slaughter is
introduced. 59-11
- Lord*
"for the earth shall be full of the knowledge of the
L." (Isaiah 11:9) 23-8
- lordship*
The dominion bestowed by the unchangeable
Creator is not the sovereignty of a murderous *l.* 41-4

love

- 1... (Foreword) messenger prays his fellow-creatures to ponder upon these tidings of *L.*, inflexible though they may seem..... 3-11
- 2... oneness with God with *l.* toward his fellow men.... 14-3
- 3... *l.* between man and the animals is worthy of cultivation..... 48-9
- 4... growing habit of *l.* or regard between all of God's creatures is desirable..... 49-4
- 5... Thus we see how it is that ignoble habits or customs are permitted to gain and hold ascendancy over the enactments of *l.*..... 57-13

Love's

- (From *Truth's Psalm*)..... 61-11

lowlands

- (From *Truth's Psalm*)..... 61-9

lust

- propagation and horrible daily carnage of the animals simply for the gratification of man's *l.* and appetite..... 37-12

machinery

- from start to finish, no amount of gilding, sanitation, automatic *m.*, skilled dressing, ventilation, government inspection..... 34-1

maintaining

- he becomes strong in *m.* the Imperial Will..... 58-4

majority

- 1... a condition in which a large *m.* of our apparently advanced humanity unconsciously stands to-day..... 11-9
- 2... the *m.* of the people stoutly resented the idea..... 53-10

man

- 1... typifying the *unfair attitude* of *m.* toward a part of God's creation, the *animal creation*..... 12-7
- 2... Eating whatsoever is set before one, "asking no question for conscience sake," the stronghold of the *m.* who strives to justify himself..... 19-3
- 3... each *m.* should select no rule save that of absolute perfection..... 21-6

- 4... "To this *m.* will I (God) look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isaiah 66:2)..... 23-17
- 5... "He that killeth an ox is as if he slew a *m.*" (Isaiah 66:3)..... 24-3
- 6... wise if each meat-eating *m.*, woman, and child were obliged to kill and prepare his own animal..... 24-14
- 7... this *m.* is not ready for a higher walk in life..... 25-10
- 8... state of the *m.* who loves his beef and mutton and pork and who has never considered the right or wrong, the suffering 25-11
- 9... shall find the torpid savagery of the unthinking *m.*..... 25-16
- 10... brutish manner of the weak carnal *m.*..... 26-5
- 11... Why should the present-day *m.* persevere in, and perpetuate a barbarous custom?..... 26-9
- 12... the more clearly will that *m.* apprehend the utter needlessness of the animal for his sustenance..... 29-15
- 13... *m.* has much to prove and mighty strides to make..... 35-9
- 14... the trouble—that is, just waiting for *m.* to stir himself..... 36-17
- 15... there is not one *m.*, though vitally, financially concerned, . . . , but could spurn his avocation.. 38-12
- 16... If *m.* but understood, there is a mighty cry going up daily from the butchery of the animal creation..... 45-4
- 17... love between *m.* and the animals is worthy of cultivation..... 48-9
- 18... deficient standards. From these the real, practical *m.* turns away; he is not ashamed to take sufficient time alone..... 57-17

manhood

- register his exact degree of apostasy from divine *m.*..... 43-6

mankind

- 1... the spirit of progress that seems to permeate the conscience of enlightened *m.*..... 10-12

- 2... even the animals, at present carnivorous, are
simply emulating *m.*..... 17-6
- 3... the groaning and suffering creation is waiting
for *m.*..... 37-2
- 4... (From *Truth's Psalm*)..... 61-1
- manna*
- 1... *m.* alone was first provided..... 15-9
- 2... "there is nothing at all, beside this *m.*, before
our eyes." (Numbers 11:6)..... 15-16
- manner*
- there we shall find the stupid passion and brutish *m.*..... 26-5
- Master*
- M.* realized that they could utilize only what they
were prepared to perceive..... 20-17
- material*
- 1... excluding the thousands of articles made from
m. procured at the price of unjustifiable
bloodshed..... 22-8
- 2... will be made from vegetable *m.*, and that *m.*,
more durable than leather, is already here..... 39-7
- 3... ignored by the purchase of articles manu-
factured of rubber or other proper *m.*..... 39-16
- matter*
- 1... adherence to the statement that there is no
life or intelligence in *m.*..... 27-13
- 2... fault traceable to our sluggishness in the *m.*..... 57-3
- Matthew*
- Matthew 5:38, 39, 44, 45..... 18-9
- measure*
- together with many other species, have come to
realize in a great *m.* their rightful existence..... 50-10
- meat*
- 1... "and every tree, in which is the fruit of a tree
yielding seed; to you it shall be for *m.*"
(Genesis 1:29)..... 17-3
- 2... "to every thing that creepeth upon the earth,
wherein there is life, I have given every
green herb for *m.*: and it was so." (Genesis
1:30)..... 17-12

3... argument will surely be brought forth that Jesus ate <i>m</i>	19-14
4... <i>m</i> . industry.....	33-12
5... Every mouthful of <i>m</i> . is a testimony to your belief in death.....	35-7
<i>meat-eating</i>	
1... <i>m</i> . man, woman, and child.....	24-14
2... hereditary belief in the necessity of <i>m</i>	34-4
<i>mediocrity</i>	
have woefully succumbed to a repugnant idolatry dragging and holding us down in ocean depths of <i>m</i>	40-17
<i>memory</i>	
long retain the almost ineffaceable <i>m</i>	32-3
<i>men</i>	
1... (Foreword) To all <i>m</i> . everywhere this call is dedicated.....	3-1
2... oneness with God with love toward his fellow <i>m</i>	14-4
3... "All <i>m</i> . cannot receive this saying, save they to whom it is given." (Matthew 19:11).....	20-12
4... as <i>m</i> . should arise to appropriate their divine commission.....	22-13
5... one monstrous nightmare from which think- ing <i>m</i> . and women at least should awaken.....	34-12
6... True <i>m</i> . and women everywhere, should be able to perceive a lamentable obvious mistake	41-8
7... How shall these supposedly wise and scientific <i>m</i> . expiate their unwarranted procedure?.....	44-13
8... where it has become a favorable habit with the <i>m</i> ., women, and children visitors.....	48-14
9... highest gratitude is due to many unknown or forgotten, but consecrated <i>m</i> . and women for their untiring efforts.....	55-17
<i>mentality</i>	
1... What state of <i>m</i> . is it that obtains and abides with us.....	33-7

- 2... a *m.* that is satisfied to let this screaming butchery and loathsome wretchedness continue..... 33-8
- 3... *m.* that is satisfied to accede to the continuance of slaughter, whether for food, utility, or adornment..... 58-17
- mercy*
no more incongruous than our brazen living wherein
m. is ignored and slaughter is introduced..... 59-12
- message*
the *m.* should not be misinterpreted..... 27-17
- messenger*
1... (Foreword) to all these the *m.* goes forth..... 3-7
2... (Foreword) the *m.* prays his fellow-creatures to ponder upon these tidings..... 3-10
3... (Foreword) The *m.* hopes to encourage certain reform sentiments..... 4-4
4... (Foreword) if the *m.* knew there were but five on earth who would or could listen, gladly would he hasten..... 4-12
5... *m.* earnestly desires to avoid harshness, exaggeration, or undue emphasis regarding abstinence..... 13-3
6... some of them having audibly stated their position to the *m.*..... 27-11
7... the immortal rule that God is "all in all," (From 1 Cor. 15:28) by which the *m.* also wishes to be guided..... 27-15
8... Sorrowfully the *m.* touches upon the pleasurable side, the view of the sportsman finding puerile delight in the pursuit..... 42-15
9... the *m.* is constrained to echo the call..... 60-1
- metaphysics*
students and practitioners of divine *m.* who acquiescingly partake of this humanly inherited crime, if honest..... 32-9
- milk*
Before long there will be the demand for a vegetable
m...... 39-3

millions

- 1... a mere habit that, annually, for food alone, requires and compels *m.* of victims to pass through this most excruciating ordeal?..... 29-10
- 2... *m.*—yes, *m.* according to statistics—yearly being hunted, or tortured in traps, or shot, or beaten to death, or often ripped up and abandoned to die..... 46-7

mission

- "Can I expect to fulfil my real life *m.* while daily practicing with complacency that which is not for the universal good?"..... 14-12

Minuet a L'Antique

- Paderewski's beautiful *M.*..... 59-5

mistake

- should be able to perceive a lamentable obvious *m.*..... 41-10

mix-up

- He recognizes that the supposed spiritual living or mentality that is satisfied to accede to the continuance of slaughter, . . . , has gotten into a very queer *m.* 59-3

mockery

- What a *m.* is his "Praise Him all creatures here below."..... 42-8

months

- "led to a struggle in the common council, which lasted for many *m.*, for the passage of an ordinance"..... 52-7

Mosaic Law

- one must acknowledge that the *M. L.* made such a provision..... 15-6

Moses

- 1... the ready response that *M.* legitimized the eating of certain animals..... 15-3
- 2... when the Israelites were led out by *M.* from their Egyptian bondage, manna alone was first provided..... 15-8
- 3... If interpreted literally what clear-visioned follower could possibly declare that part of the Law righteous where *M.* says..... 18-3

Most High

- 1... still they were not prepared to recognize the pure ideals of the *M. H.*..... 16-12
- 2... his proper pleasurable substitute in the unbounded storehouses of the *M. H.*?..... 44-8

mouthful

- Every *m.* of meat is a testimony to your belief in death, for you would not eat the animal alive..... 35-7

mountain

- 1... "They shall not hurt nor destroy in all my holy *m.*" (Isaiah 11:9.)..... 23-7
- 2... the *m.* sheep..... 50-8

mountains

- it is the call of nature with its streams and woods and *m.* and forests and sublime solitude that he loves..... 43-11

move

- Whoever thoughtfully, prayerfully, and obediently attends to his first *m.* is ever sure to find the way prepared..... 37-6

movement

- The glory of such a *m.* should not be delayed..... 48-5

municipal

- quite as sore a need of certain *m.* or state laws regulating our attitude toward the smaller domestic animals..... 55-10

 mutilation

- the view of the sportsman finding puerile delight in the pursuit and capture and *m.* of animals..... 43-1

mutton

- the state of the man who loves his beef and *m.* and pork..... 25-12

myriads

- Until there is a glad yielding to the lesser calls, *m.* of normal attainments will be belated, or perhaps forfeited altogether for miserable periods..... 9-4

name

- why, in the *n.* of our most generous Creator, should any follower of Immortality, either ignorantly or audaciously, require a victim for himself?..... 30-2

narrowness

- and hasten to make a clean sweep of our mortally-
guaged *n.*, ignorance, bigotry, and cruel care-
lessness..... 41-12

nation

- 1... a debasing system,....., such as we now
find thriving especially in our own beloved *n.*.... 19-12
2... As a *n.*, let us not imagine ourselves as ad-
vanced..... 40-12
3... My brother, of whatever *n.*, tribe, color, or
creed..... 60-10

national

- 1... with reference to our lamentable *n.* idolatry..... 36-12
2... present condition of a part of the animal
kingdom as it is found in our Yellowstone
N. Park..... 49-17

nations

- 1... heard,....under the frown of long-estab-
lished and accredited practices of *n.*, of
religious sects, or of individuals..... 10-8
2... Thus, since people and *n.* and religions are
constantly evolving, we have the right to
conclude it both unwise and..... 21-2

nature

- 1... a being on dangerous ground, one who has
not yet found his true *n.*, one who still does
not elect to be trusted..... 26-7
2... But away in his heart of hearts, if the truth
were studied, it is the call of *n.* with its
streams and woods..... 43-10
3... starts out to enjoy the wondrous beauties of *n.*.... 43-14

naught

- 1... setting at *n.*, and making veritable sport of
our efforts..... 12-2
2... You are able to hear. *N.* save flagrant
neglect on your part can hinder you..... 60-2

necessity

- 1... But to be plain, there will be the *n.* of examin-
ing and sorting bare facts..... 28-10

- 2... since it is repeatedly proven and can be proven
by any one who is ready, that the usage is
not a *n*..... 37-15
- 3... permitting pride and fashion and supposed *n*.
to prevail over conscience?..... 45-15
- neck*
"he that sacrificeth a lamb, as if he cut off a dog's
n." (Isaiah 66:3)..... 24-4
- need*
The custom had obtained such a strong foothold
....that the people were actually asleep to the
n. of reformation..... 53-8
- needlessness*
man apprehend the utter *n*. of the animal for his
sustenance..... 29-15
- neighbor*
strive to apply this rule in respect to conduct with
his *n*., that is, oneness with God with love toward
his fellow men..... 14-2
- neglect*
Any individual *n*., or any daily practice tending
not for the universal good, will ever retard man's
ability..... 9-8
- New England*
N. E. cities and towns..... 52-3
- New York*
1... in many of our city parks, especially in
Central Park of N. Y. city..... 48-13
- 2... *Legal and Judicial History of New York*,
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- 3... the famous "hog case" which was tried in the
justice's court at Albany, N. Y..... 51-13
- nightmare*
1... entire system is one monstrous *n*..... 34-12
- 2... some, day-dreaming; some, sleep-dreaming;
others, in the fearful agony of *n*..... 42-5
- nothing*
1... "there is *n*. at all, beside this manna, before
our eyes," (Numbers 11:6)..... 15-16

- 2... "Every creature of God is good, and *n.* to be refused," (1 Timothy 4:4)..... 19-5

nuisance

for allowing its hogs to run at large in the streets, a *n.* 51-17

obligation

his loving and humble discharge of each rightful *o.*—

.... will speed him on his way..... 10-1

obscurity

be it laboring in *o.*, openly defying an impersonal

foe, or merely uttering a simple truth..... 10-2

obstruction

what do you think this one especially fatal *o.* is?..... 11-16

occasion

1... On another *o.*, referring to a certain advanced step, Jesus declared to his disciples..... 20-10

2... gloves, manufactured without the taint of blood, and proper for any *o.*, are easily obtainable..... 39-11

offal

leaving it to the yet unborn to sweep away the

accumulated *o.* and bring to pass a reformation

which is destined to come..... 48-3

offering

1... "Sacrifice and *o.* Thou (God) didst not desire".... (Ps. 40:6)..... 23-13

2... "burnt *o.* and sin *o.* hast Thou not required." (Ps. 40:6)..... 23-15

3... (From *Truth's Psalm*)..... 61-15

Old Testament

touched lightly upon with arguments founded upon

the *O. T.* Law..... 12-17

one

1... (Foreword) If he knew that somewhere but *o.* would be found listening..... 4-15

2... (Foreword) with the assurance that the fruits would be of use to that *o.*..... 5-1

3... Many followers of the Infinite *O.* strive to apply this rule in respect to conduct with his neighbor..... 14-1

- 4... Why not free ourselves from *O.* of the
clutches of carnality?..... 40-11
- 5... Try it for yourself or have some *o.* try it for you.... 59-9
- ones*
"their young *o.* shall lie down together: and the lion
shall eat straw like the ox." (Isaiah 11:7)..... 23-2
- oneness*
o. with God with love toward his fellow men..... 14-3
- opinion*
1... Because he would be afraid to brave strong
public *o.*..... 26-16
2... On the other hand, to illustrate how slow
public *o.* often is..... 51-8
3... In some of our good-sized cities and towns
public *o.* is equally as lax, and would be
quite as resentful..... 55-12
- opinions*
we are dominated by *o.*, enslaved by public stand-
ards..... 40-13
- ordeal*
annually, for food alone, requires and compels
millions of victims to pass through this most
excruciating *o.*?..... 29-12
- order*
In the eternal *o.*, according to Genesis 1:30, the
animals were to fare in the only intelligent way..... 17-7
- orders*
1... Why not continue to the lower orders of
creation?..... 14-5
2... not made one effort to overcome that foe
which you have permitted full sway over
the lower *o.* of creation?..... 35-6
- outset*
At the very *o.*, however, let it be understood be-
tween us that there is no command forthcoming
regarding abstinence..... 13-10
- ox*
1... "the lion shall eat straw like the *o.*" (Isaiah
11:7)..... 23-3

- 2... "He that killeth an *o.* is as if he slew a man"
(Isaiah 66:3)..... 24-2

pace

- to continue a heathen than to step forward into his
God-given being and keep *p.* with the Infinite plan.... 27-2

pain

- 1... You should hear their cries of horror and *p.*..... 31-11
2... "the whole creation groaneth and travaileth
in *p.* together until now." (Romans 8:22)..... 36-14

park

- 1... especially in Central *P.* of New York City..... 48-13
2... as it is found in our Yellowstone National *P.*..... 49-17
3... The *p.* is unfenced, the animals are not cap-
tives, they are free to come or go, but they
have chosen to stay..... 51-2

parks

- 1... This we see exhibited at the present time in
a most interesting and gratifying way in
many of our city *p.*..... 48-12
2... The very crowning feature of Boston's beau-
tiful public gardens and *p.*..... 49-7

part

- 1... (Foreword) To the brother who is desirous of
doing his *p.* toward manifesting God's per-
fect creation..... 3-2
2... typifying the *unfair attitude* of man toward a
p. of God's creation, the *animal creation*..... 12-7
3... If interpreted literally what clear-visioned
follower could possibly declare that *p.* of the
Law righteous..... 18-3
4... in all good faith and with God-speed, this
more intelligent *p.* of creation should take
the first step..... 37-4
5... this mistaken effort on the *p.* of some of the
medical profession?..... 44-12
6... what *p.* shall the slumbering public share in
this acquiescence?..... 45-2

- 7... Take, for example, the well-known present condition of a *p.* of the animal kingdom as it is found in our Yellowstone National Park.... 49-16
- 8... Naught save flagrant neglect on your *p.* can hinder you..... 60-3
- partaker*
he will cease to demand wanton sacrifice, and refuse to be *p.* of its spoils..... 30-14
- partaking*
Until he desists in his sporting, and experimenting, and slaughtering, and *p.*, would it not be less.... hypocritical..... 42-11
- parties*
may be seen peering out from the depths of the pine woods or crossing the road in full view of the coaching *p.*..... 51-1
- party*
a *p.* to a mere habit that, annually, for food alone, requires and compels millions of victims..... 29-9
- passage*
"led to a struggle in the common council, which lasted for many months, for the *p.* of an ordinance to restrain the running of hogs at large in the streets."..... 52-7
- passion*
if he hesitates to march forward, there we shall find the stupid *p.* and brutish manner of the weak carnal man..... 26-4
- paths*
we should begin to abandon our false ease along many of the *p.* of human living..... 36-11
- pathway*
"Am I thoroughly awake to Truth's call, or am I half-dreamily treading over and over again the *p.* of many of the same old imperfections?"..... 10-15
- Paul*
1... Romans 8:22..... 8-
2... the stronghold of the man who strives to justify himself on the strength of this statement of *P.*... 19-4

Paul's

P. words to Timothy.. (1 Timothy 4:4)..... 19-6

peace

1... "I will give *p.* in the land, and ye shall lie down,
and none shall make you afraid: and I will
rid evil beasts out of the land." (Leviti-
cus 26:6)..... 37-17

2... Universal *P.* (From *Truth's Psalm*)..... 61-16

pen

at one stand alone, at the rate of eight hundred
(800) per hour, they are compelled to journey on
from their last crowded *p.*..... 31-14

penalty

1... Eventually the ordinance was passed, im-
posing a *p.* of two dollars upon the owner
for every hog running at large..... 52-15

2... A suit was brought by him in the justice's
court in the name of the Chamberlain of
the city against a certain offender, in order
to secure the *p.* of six dollars..... 54-4

pens

should delight in the remarkable process about the
mechanical *p.* where....unwieldy beeves are
"painlessly despatched by a sledge hammer blow
on the head."..... 33-2

people

1... "And the *p.* shall go out and gather a certain
rate every day, that I (God) may prove
them" (Exodus 16:4)..... 15-11

2... But the *p.* "fell a lusting" (Numbers 11:4)..... 15-14

3... great wrath came upon the *p.*....(See Num-
bers 11:33)..... 16-6

4... Jesus had "yet many things" to tell us, but
at that time the *p.* were not able to bear
them...(See John 16:12)..... 20-9

5...since *p.* and nations and religions are con-
stantly evolving, we have the right to
conclude it both unwise and unsafe to
cling to worn-out forms..... 21-2

- 6... If this were compulsory, how many self-respecting *p.* do you suppose there would be?..... 25-1
- 7... Anomalous it is that out from another class of thoughtful *p.*, there are those who, for the time being, seem to have overlooked the question..... 27-5
- 8... startled consciousness will ask, "But what if *p.* should begin to abstain from flest-eating?"..... 35-15
- 9... A colossal mercantile atrocity is being kept alive to satisfy the demand for adornment worn by our ... highly civilized and deeply religious *p.*..... 46-5
- 10... the *p.* were actually asleep to the need of reformation..... 53-7
- 11... the majority of the *p.* stoutly resented the idea or considered it a huge joke..... 53-10
- perfection*
- 1... each man should select no rule save that of absolute *p.*..... 21-7
- 2... *p.* is not manifested among us to any great degree.. 36-8
- performance*
- "His zeal in the *p.* of his duties was such that until the day of his death he was commonly known as 'Pig Baker.' "..... 53-16
- period*
- in the face of the effort made to enact this law, it remained a dead letter for a long *p.*..... 53-4
- periods*
- myriads of normal attainments will be belated, or perhaps forfeited altogether for miserable *p.*..... 9-6
- perniciousness*
- the meat industry, . . . , will be seen to involve a *p.* and degradation akin to that of the liquor, debasing drug, and other baneful interests..... 33-14
- pests*
- 1... And what about *p.*?..... 35-17

- 2... While there are ferocious beasts and *p.*, the killing of these, particularly if in self-defense, seems much more justifiable than the propagation and horrible daily carnage.... simply for the gratification of man's lust and appetite..... 37-8

phase

- 1... a negative *p.* of the immortal rule that God is "all in all" (From 1 Corinthians 15:28)..... 27-14
- 2... to forego any *p.* of co-operation whatever in this almost nation-wide carnage?..... 30-9

phases

- One of the *p.* of this injustice is the habit of flesh-eating..... 12-13

piece

- one of them handing him a *p.* of broiled fish..... 19-17

pig

- "he was commonly known as 'Pig Baker.' "..... 54-1

pins

- combs and *p.* made from the shell of the tortoise..... 39-12

place

- 1... are texts, like several others, serving well in their *p.*, but with no final bearing whatever upon the question..... 19-7
- 2... superior articles will be and are now being manufactured in *p.* of the old..... 39-1
- 3... can not each find, in *p.* of sportive destructiveness, his proper pleasurable substitute in the unbounded storehouses of the Most High?. 44-6

plague

- great wrath came upon the people and they were smitten "with a very great *p.*" (Numbers 11:33).... 16-7

plan

- pace with the Infinite *p.*..... 27-3

plucking

- sacrifices, some of which, if need be, might approximate those typified by the *p.* out of the eye or the cutting off of the hand..... 38-10

point

- At this *p.* the message should not be misinterpreted..... 27-16

Pope

Alexander Pope—From *The Universal Prayer*..... 8-

pork

the state of the man who loves his beef and mutton
and *p.* and who has never considered the right
or wrong..... 25-12

porker

this persistent tendency will logically necessitate
the declaration that the *p.* ready for the auto-
matic hoisting wheel feels not in the least the
cruel shackle..... 28-14

portion

1... the *p.* of him who, knowing a truth and know-
ing he should proclaim it, yet, because of
fear of human disapproval..... 9-12

2... and a *p.* of an honeycomb..... 20-1

portions

involves a most careful weighing of the various ap-
plicable *p.* of that Scripture..... 17-17

position

some of them having audibly stated their *p.* to the
messenger..... 27-10

positions

that these unforeseen forced *p.*, such as being run
along the sliding rail, are truly only mental ex-
hilarations..... 29-2

pound

1... provided for the swine being placed in the
public *p.*..... 52-17

2... "One John Baker was eventually selected to
take to the *p.* all hogs found in the streets"..... 53-14

power

1... will turn to the unfailing Emancipator for the
unsullied joy and sustaining *p.* requisite for
higher service..... 31-2

2... that sacred preparatory state where there is
ability to reach out the hand of unfailing
p. and good-will..... 42-1

prayer

Verily, man has much to prove and mighty strides to make before his daily *p.*, . . . , is even considered honest or worthy of recognition. 35-11

practice

- 1 . . . Any individual neglect, or any daily *p.* tending not for the universal good, will ever retard man's ability. 9-9
- 2 . . . But most glaringly useless and witless of all is the *p.* of vivisection. 44-10

practices

or mayhap under the frown of long-established and accredited *p.* of nations, of religious sects, or of individuals. 10-7

practitioners

students and *p.* of divine metaphysics who acquiescingly partake of this humanly inherited crime. . 32-9

predicament

under a like *p.*, mankind could not prove himself immune. 29-6

prevention

societies for *p.* of cruelty to animals should be encouraged. 56-3

price

gladly and sanely to continue excluding the thousands of articles made from material procured at the *p.* of unjustifiable bloodshed. 22-8

pride

what shall be done with the mesmeric hush that ensnares us, permitting *p.* and fashion and supposed necessity to prevail. 45-14

principle

- 1 . . . will ever retard man's ability to utilize the *p.* of a proper idealism. 9-10
- 2 . . . those who abstain on *p.* have a sacred consciousness. 21-16
- 3 . . . God, Spirit, is the only vitality, Life. But so far as is known, there is of this present generation no individual who has perfectly proven this *p.* 28-4

problem

- 1... application of the universal law of atonement
with reference to this *p.* would be of untold
benefit..... 13-16
- 2... Then why not expedite our *p.*?..... 40-10
- 3... You then will face the *p.*, and help to hasten
the day of universal kindness..... 60-7

procedure

- How shall these supposedly wise and scientific
men expiate their unwarranted *p.*?..... 44-14

process

- the remarkable *p.* about the mechanical pens..... 33-2

product

- help to hasten the day of universal kindness when
none shall eat the food of frenzy or use the *p.* of
anguish and bloodshed..... 60-9

profession

- this mistaken effort on the part of some of the
medical *p.*?..... 44-12

progress

- 1... With sincere gratitude for....the spirit of *p.*
that seems to permeate the conscience of
enlightened mankind..... 10-11
- 2... In these days of *p.* and reform it is dangerous
to lag back..... 40-4

promise

- here is the word of *p.* for faithfulness (See Levit-
icus 26:6)..... 37-17

proof

- The nearer an individual approaches the *p.* that
God alone is Life, the more clearly will that man
apprehend the utter needlessness of the animal
for his sustenance..... 29-14

propagation

- 1... way back so far as the commercial *p.* of the
species for commercial slaughter..... 34-9
- 2... seems much more justifiable than the *p.* and
horrible daily carnage of the animals simply
for the gratification of man's lust and
appetite..... 37-10

<i>prophet</i>	
That magnanimous <i>p.</i> , Isaiah.....	22-11
<i>propriety</i>	
was so even a division among the councilmen re- garding the <i>p.</i> of such a law, that the question was laid on the table.....	52-11
<i>prosecution</i>	
the <i>p.</i> and defendant counsels were two of the most eminent lawyers then practicing in the city.....	54-8
<i>prosperity</i>	
has Heaven with him giving him the highest possible <i>p.</i> in whatever he is bidden to undertake for humanity.....	58-8
<i>protection</i>	
animals of the forests and wilds have roamed practically unmolested under the <i>p.</i> of the few government scouts.....	50-6
<i>protest</i>	
is satisfied to let this screaming butchery and loathsome wretchedness continue without a <i>p.</i>	33-10
<i>provision</i>	
1... the Mosaic Law made such a <i>p.</i>	15-7
2... the Infinite <i>p.</i> was of course unlimited, in- volving not one taint or suggestion of animal sacrifice or cruelty.....	16-14
<i>Psalms</i>	
Psalms 40:6.....	23-12
<i>public</i>	
1... "This is what the public demands.".....	32-6
2... what part shall the slumbering <i>p.</i> share in this acquiescence?.....	45-3
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<i>purpose</i>	
for the <i>p.</i> of allaying the fears of his followers.....	20-2
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sportsman finding puerile delight in the <i>p.</i> and cap- ture and mutilation of animals.....	42-17

quails

Q. in abundance came..... 16-2

question

- 1... One of the phases of this injustice is the habit of flesh-eating, a *q.* which is frequently approached from the health side..... 12-14
- 2... an ethical *q.*, "*Are you able to hear?*"..... 13-14
- 3... Our highest reason at once propounds this *q.*..... 14-15
- 4... "asking no *q.* for conscience sake" (1 Corinthians 10:25)..... 19-2
- 5... with no final bearing whatever upon the *q.* under consideration, i. e., the right of existence of a debasing system..... 19-8
- 6... out from another class of thoughtful people, there are those who, for the time being, seem to have overlooked the *q.*..... 27-6
- 7... But practically the *q.* presents itself..... 47-3
- 8... *q.* was laid on the table from time to time while a long and earnest debate continued..... 52-12

questions

- 1... Yes, all these *q.* are legitimate and should be asked and pondered, but..... 36-2
- 2... Our own *q.* will be answered by first beginning to eliminate each trace of selfishness and cruelty attaching to us..... 36-5

rail

that these unforeseen forced positions, such as being run along the sliding *r.*..... 29-3

rate

- 1... "gather a certain *r.* every day" (Exodus 16:4)... 15-12
- 2... at the *r.* of eight hundred (800) per hour, they are compelled to journey on from their last crowded pen..... 31-12
- 3... At the *r.* of six hundred (600) per hour at one stand alone, you should witness the mute appeals of the lambs..... 31-15
- 4... at such a *r.* as two hundred and fifty (250) per hour, unwieldy beeves are "painlessly despatched"..... 33-3

reader

if the *r.* believes the infallible I AM, here is the word. . . . 37-15

reason

1 . . . Our highest *r.* at once propounds this question. . . . 14-14

2 . . . their *r.* supposedly being founded upon adherence to the statement that there is no life or intelligence in matter. . . . 27-11

reasoning

one must beware of any greedy taint of false *r.* . . . 28-12

rebuff

(Foreword) that his tidings would meet with *r.* alone, still zealously would he continue to prepare the soil. . 5-2

recognition

1 . . . that neglected virtue, renunciation, which equally with the other fruits of the Spirit, has its rightful claim to *r.* . . . 13-9

2 . . . strides to make before his daily prayer, . . . , is even considered honest or worthy of *r.* . . . 35-13

record

1 . . . there is the *r.* that after the resurrection, . . . Jesus partook, but for the purpose of allaying the fears. . . . 19-15

2 . . . From the *r.* given us by John we gain the idea that Jesus had "yet many things" to tell us (John 16:12) . . . 20-7

3 . . . of putting ourselves on *r.* as opposed to the correction of this defective attitude. . . . 47-9

redemption

just waiting for man to stir himself, to know his *r.* . . . 36-17

reference

1 . . . application of the universal law of atonement with *r.* to this problem would be of untold benefit. . . . 13-16

2 . . . false ease along many of the paths of human living, and especially with *r.* to our lamentable national idolatry. . . . 36-12

3 . . . By further *r.* we find that there was so even a division among the councilmen regarding the propriety of such a law. . . . 52-9

reform

- 1... In these days of progress and *r.* it is dangerous to lag back..... 40-4
- 2... "Is this most fitting *r.*, one so much needed in our Land of Liberty, to receive its dynamic impetus through us in our day, during this present generation?"..... 47-4

reformation

- 1... and bring to pass a *r.* which is destined to come..... 48-3
- 2... the people were actually asleep to the need of *r.*..... 53-8

reforms

- With sincere gratitude for the many present-day *r.*..... 10-11

regard

- 1... the growing habit of love or *r.* between all of God's creatures..... 49-4
- 2... they learn gradually that no harm is intended to them and they respond to man's *r.* for their welfare..... 51-6

region

- For many years in a *r.* of almost unsurpassed natural and varied grandeur, . . . , the animals..... 50-1

relationship

- experience of tenderness that comes with such a *r.* is clean..... 49-3

release

- have a sacred consciousness of divine approval and a holy *r.* from the bondage and horror of participation in carnage..... 21-17

religionist

- 1... Be he *r.* or infidel, this man is not ready for a higher walk in life..... 25-9
- 2... the Jew, the Christian, the *r.* of the East or West..... 60-11

religionists

- 1... Furthermore, students and *r.* and thinking beings should delight in the remarkable process about the mechanical pens..... 32-17
- 2... *r.* of whatever creed should be able to perceive a lamentable obvious mistake..... 41-8

religions

Thus, since people and nations and *r.* are constantly evolving..... 21-2

remissness

Nathaniel P. Willis, . . . , had published an article decrying the *r.* of that city for allowing its hogs to run at large..... 51-15

renunciation

quite as earnestly yearns to bring to light that neglected virtue, *r.*..... 13-7

requirement

or while dodging any *r.* that the universal law of harmony has upon him..... 14-9

research

out from the shameless laboratory of medical *r.*, the maddened cries of tortured animals under experimentation..... 44-17

reserve

- 1... a territory, exclusive of its forest *r.*..... 50-3
- 2... day after day, for weeks through this vast, marvelous *r.*, . . . , without fear of annoyance from the animals..... 50-13

respect

strive to apply this rule in *r.* to conduct with his neighbor, that is, oneness with God with love toward his fellow men..... 14-2

respecting

greater cause for *r.* our customs and ourselves..... 57-5

response

hears from some enthusiastic student the ready *r.* that Moses legitimized the eating of certain animals..... 15-2

responsibility

until every living one of them in our communities has an owner with a license, guaranteeing care and *r.*..... 56-12

results

- 1... Would not chaotic *r.* follow?..... 35-16
- 2... bequeathing to them our poor *r.* and disregarded tasks..... 48-1

- 3... Pray, think, be willing to obey, and practical
 r. will follow..... 60-6
- ridicule*
- 1... Truth is heard....if necessary, in the face of *r.*.... 10-6
- 2..... 34-4
- 3... or because of fear of *r.*, public sentiment
 being dormant..... 57-9
- right*
- 1... The harvest is not what we have a *r.* to expect.... 11-12
- 2... the question under consideration, i. e., the *r.*
 of existence of a debasing system..... 19-9
- 3... have the *r.* to conclude it both unwise and
 unsafe to cling to worn-out forms, to any
 defective old laws..... 21-3
- 4... the state of the man....who has never con-
 sidered the *r.* or wrong, the suffering, or
 needless slaughter..... 25-13
- 5... act as a stimulus....to the divine and loving
 dominion that is man's by *r.*..... 49-14
- roads*
- the elk, the deer, or the bear may be seen....
 crossing the *r.* in full view of the coaching parties..... 51-1
- roots*
- protruding from the deep-lying *r.* of thoughtlessness,
 carnality..... 12-4
- rubber*
- can now be ignored by the purchase of articles
 manufactured of *r.* or other proper material..... 39-16
- rule*
- 1... Many followers of the Infinite One strive to
 apply this *r.*....., that is, oneness with
 God with love toward his fellow men..... 14-1
- 2... each man should select no *r.* save that of
 absolute perfection..... 21-7
- 3... a negative phase of the immortal *r.* that God
 is "all in all".. (1 Corinthians 15:28)..... 27-14
- running*
- "for the passage of an ordinance to restrain the *r.*
 of hogs at large in the streets."..... 52-8

sacrifice

- 1... involving not one taint or suggestion of animal s..... 16-16
- 2... or condemn him for refusing to partake of needless s. and suffering?..... 21-13
- 3... Even David perceived that the Jewish slaughter and s. of animals for the altar was needless..... 23-11
- 4... "S. and offering Thou (God) didst not desire" (Ps. 40:6)..... 23-13
- 5... will cease to demand wanton s., and refuse to be partaker of its spoils..... 30-13
- 6... because there is no practical idealism without s..... 38-6

sake

- "asking no question for conscience sake" (1 Corinthians 10:25)..... 19-2

sale

- Beautiful imitation furs are being regularly designed and are on s..... 39-10

sanitation

- 33-17

sarcasm

- 34-4

savagery

- there we shall find the torpid s. of the unthinking man..... 25-15

saying

- "All men cannot receive this s." (Matthew 19:11)..... 20-12

scale

- to those lower down in the s., who are nearly or soundly asleep: some, day-dreaming; some, sleep-dreaming;..... 42-3

scavengers

- belief in the necessity of swine for private use and as public s..... 53-7

scenes

- 1... If you have witnessed these s. you will doubtless long retain the almost ineffaceable memory..... 32-2

- 2... Such s. as these make us grateful..... 49-11
- scientists*
 there will be the demand for a vegetable milk, now
 well known to German s..... 39-4
- scourge*
 will not a little time, devoted to the consideration
 of this foul blot and s. upon humanity, compel
 us,...., to forego any phase of co-operation
 whatever in this almost nation-wide carnage?..... 30-7
- scouts*
 the animals of the forests and wilds have roamed
 practically unmolested under the protection of
 the few government s..... 50-7
- Scripture*
 involves a most careful weighing of the various
 applicable portions of that S..... 18-1
- Scriptures*
 1... Reasoning from the S., one almost invariably
 hears....that Moses legitimized the eat-
 ing of certain animals..... 14-17
 2... The S. assert that "the whole creation groan-
 eth and travaileth in pain together until
 now." (Romans 8:22)..... 36-13
- sea*
 "for the earth shall be full of the knowledge of the
 Lord, as the waters cover the s." (Isaiah 11:9)..... 23-9
- season*
 1... who can raise the lamb, be near it daily, feed
 it, care for it, and at a convenient s. look
 it in the eye, stab it at the heart..... 25-6
 2... There will never be a more convenient s. than
 now in which to make the first telling strides.. 47-11
- sections*
 through its most absolutely lonely s., without fear
 of annoyance from the animals..... 50-14
- sects*
 Truth is heard....mayhap under the frown of long-
 established and accredited practices of nations,
 of religious s..... 10-8

seed

- 1... (Foreword) eagerly scatter his s. broadcast with the assurance that the fruits would be of use to that one..... 4-16
- 2... (Foreword) still zealously would he continue to prepare the soil, and obediently scatter the s. 5-4
- 3... "Behold, I (God) have given you every herb bearing s., which is upon the face of all the earth" (Genesis 1:29)..... 17-1
- 4... "and every tree, in the which is the fruit of a tree yielding s.; to you it shall be for meat." (Genesis 1:29)..... 17-3

self-defense

- the killing of these, particularly if in s., seems much more justifiable than the propagation and horrible daily carnage..... 37-9

self-denial

- No rational being can possibly expect to find ultimate happiness, . . . , while ignoring so important a step of s..... 14-8

selfishness

- Our own questions will be answered by first beginning to eliminate each trace of s. and cruelty..... 36-6

senses

- who still eats greedily, or even moderately, gratifying the s..... 26-2

sentiment

- 1... quoting from Isaiah we have this startling s., (Isaiah 66:2-4)..... 23-17
- 2... public s. was still largely unchanged..... 53-1
- 3... "Thus the law which had cost so much of effort to enact, was completely overridden by public s."..... 55-2
- 4... public s. being dormant..... 57-9

sentiments

- 1... (Foreword) hopes to encourage certain reform s... 4-5
- 2... who still eats greedily, or even moderately, gratifying the senses, awhile stifling the nobler s..... 26-2

- 3... would it not be less...hypocritical to leave
the singing of these s. to the faithful Bud-
dist?..... 42-13
- self-will*
..... 12-5
- seriousness*
In all s., let it be asked of you, dear students and
practitioners of divine metaphysics..... 32-8
- service*
sustaining power requisite for higher s..... 31-3
- settlement*
the use of the Holy Bible as a basis in the s. of any
vast subject involves a most careful weighing..... 17-15
- shackle*
will logically necessitate the declaration that the
porker ready for the automatic hoisting wheel
feels not in the least the cruel s..... 28-16
- Shakespeare*
The Duke of Venice..(after quotation from "The
Merchant of Venice")..... 8-
- sheep*
the mountain s..... 50-8
- shell*
combs and pins made from the s. of the tortoise....
can now be ignored by the purchase of articles
manufactured of rubber..... 39-13
- shipment*
knowledge alone of the sufferings of live stock in s.
should be sufficient to make each human being recoil.. 45-10
- shoes*
S....., now made largely from leather, will be
made from vegetable material..... 39-4
- shoulders*
1... often perching themselves upon the benches
or upon the knees or s. of their friends..... 49-1
2... frequently seen alighting upon the s. or knees..... 49-9
- side*
1... habit of flesh-eating, a question which is fre-
quently approached from the health s..... 12-15

- 2... the pleasurable s., the view of the sportsman
finding puerile delight in the pursuit and
capture and mutilation of animals..... 42-16

sight

- we and the children of our country be spared the
too frequent s. and sound of degradation..... 57-1

singing

- to leave the s. of these sentiments to the faithful
Buddist?..... 42-13

six hundred (600)

- At the rate of s. h. per hour at one stand alone..... 31-15

size

- a territory, exclusive of its forest reserve, about the
s. of the state of Connecticut..... 50-3

skins

- The wearing of....s. of animals is a badge of the
degradation in which we find ourselves..... 45-17

slaughter

- 1... David perceived that the Jewish s. and sacri-
fice of animals for the altar was needless..... 23-11
- 2... the right or wrong, the suffering, or needless s.... 25-14
- 3... having once fully seen the crime of s..... 25-17
- 4... Were you ever at the s.?..... 31-6
- 5... if you shrink from the infamous s..... 32-4
- 6... way back so far as the commercial propagation
of the species for commercial s..... 34-10
- 7... blood, a by-product from the s..... 39-14
- 8... To continue favorable to the custom of s. is
an impossibility to him who understands..... 58-11
- 9... mentality that is satisfied to accede to the
continuance of s.,..., has gotten into a
very queer mix-up..... 59-2
- 10... no more incongruous than our brazen living
wherein mercy is ignored and s. is intro-
duced..... 59-12
- 11... that the Spirit of Wisdom, all along down
through the ages, has been calling and
reasoning with humanity against s..... 59-17

slaughtering

Until he desists in his sporting, and experimenting,
and s., and partaking..... 42-11

sledge hammer

unwieldy beeves are "painlessly despatched by a
s. h. blow on the head."..... 33-5

sluggishness

The fault is traceable to our s. in the matter..... 57-2

slumber

(From *Truth's Psalm*)..... 61-1

snare

symbolizing that great unrecognized snare..... 12-9

societies

s. for prevention of cruelty to animals should be
encouraged..... 56-2

soil

(Foreword) still zealously would he continue to pre-
pare the s..... 5-4

solitude

the call of nature with its streams and woods and
mountains and forests and sublime s. that he loves... 43-12

Solomon

(Ecclesiastes 7:29)..... 8-

some

s., day-dreaming; s., sleep-dreaming..... 42-3

son

when man...comprehends the truth about him-
self as a s. of Infinity, he will cease to demand
wanton sacrifice..... 30-12

songbirds..... 45-16

soul

1... "Our s. is dried away: there is nothing at all,
beside this manna, before our eyes" (Num-
bers 11:6)..... 15-15

2... "Yea, they have chosen their own ways, and
their s. delighteth in their abominations."
(Isaiah 66:3)..... 24-7

sound

be spared the too frequent sight and s. of degrada-
tion..... 57-1

source

we sould first seek our great irrigating s..... 11-3

sources

Whoever is in earnest will be led to the right s..... 40-3

sovereignty

dominion bestowed by the unchangeable Creator
is not the s. of a murderous lordship; it is the
supreme authority of a wise and loving control..... 41-3

species

1... way back so far as the commercial propaga-
tion of the s. for commercial slaughter..... 34-9

2... together with many other s., have come to
realize in a great measure their rightful
existence..... 50-9

3... Regarding these smaller domestic s. there
should be none unowned and roaming at
large..... 56-8

spirit

1... With sincere gratitude for....the s. of pro-
gress that seems to permeate the conscience
of enlightened mankind..... 10-11

2... virtue, renunciation, which equally with the
other fruits of the S., has its rightful claim
to recognition..... 13-8

3... to assure them that he was not a s. but the
same Jesus as before the crucifixion..... 20-4

4... "To this man will I (God) look, even to him
that is poor and of a contrite s." (Isaiah 66:2). 24-1

5... declaration is that God, S., is the only vitality..... 28-1

6... just as the abiding conviction expands and
strengthens and outlines itself more and
more convincingly that the S. of Wisdom,
...., has been calling and reasoning..... 59-15

Spirit's

(Foreword) continue to prepare the soil, and obedi-
ently scatter the seed, awaiting the S. further call.... 5-5

spoils

he will cease to demand wanton sacrifice, and re-
fuse to be partaker of its s..... 30-14

sport

setting at naught, and making veritable s. of our efforts.. 12-2

sporting

Until he desists in his s., and experimenting, and slaughtering..... 42-10

sportsman

1... Sorrowfully the messenger touches upon the pleasurable side, the view of the s. finding puerile delight..... 42-16

2... The true s. of to-day..... 43-13

squirrels

where it has become a favorable habit with the men, women, and children visitors to show affection to the dear gray s..... 48-16

stab

the lambs as they hang suspended, awaiting each his turn for the final heart s..... 32-1

stage

It has been intimated, at this s. of his experience,, mankind could not prove himself immune from agony..... 29-5

stand

1... You should hear their cries of horror and pain as at any one s. alone..... 31-12

2... At the rate of six hundred (600) per hour at one s. alone, you should witness the mute appeals of the lambs..... 31-15

3... where at any one s., at such a rate as two hundred and fifty (250) per hour, unwieldy beeves are "painlessly despatched"..... 33-3

standards

1... we are dominated by opinions, enslaved by public s..... 40-14

2... for the untiring efforts they have made in striving to raise the public s..... 56-2

3... the resultant imitation begets deficient s..... 57-16

standing

The custom had obtained such a strong foothold through long s. and belief in the necessity of swine for private use..... 53-5

standpoint

Continuing the argument for a brief space from the
Scriptural s..... 15-5

start

The truth is that, from s. to finish, no amount of
gilding..... 33-16

state

- 1... let us picture the s. of the man who loves his
beef and mutton and pork and who has
never considered the right or wrong..... 25-11
- 2... What s. of mentality is it that obtains and
abides with us..... 33-7
- 3... shall have more clearly attained that sacred
preparatory s. where there is ability to
reach out the hand of unfailing power..... 41-17
- 4... a territory,...about the size of the s. of
Connecticut..... 50-4
- 5... there, in their natural s., the animals of the
forests and wilds..... 50-4
- 6... quite as sore a need of certain municipal or s.
laws regulating our attitude toward the
smaller domestic animals..... 55-10
- 7... no unowned domestic animals, and only when
this sane s. of affairs obtains in our towns
and cities..... 56-15
- 8... is a s. akin to that of Albany eighty years ago..... 57-10

statement

- 1... There is the explicit s., "And the people shall
go out and gather a certain rate every
day" (Exodus 16:4)..... 15-10
- 2... man who strives to justify himself on the
strength of this s. of Paul..... 19-4
- 3... their reason supposedly being founded upon
adherence to the s. that there is no life or
intelligence in matter..... 27-12

statistics

millions—yes, millions according to s.—yearly
being hunted, or tortured in traps, or shot, or
beaten to death, or often ripped up and abandon-
ed to die..... 46-8

stead

the truly faithful despatcher who stands in your
s., and spills the life blood, and stills the last cry,
and finds the heart of *Your* victim?..... 32-15

step

- 1... while ignoring so important a s. of self-denial..... 14-8
- 2... referring to a certain advanced s., Jesus declared to his disciples, "All men cannot receive this saying," (Matthew 19:11)..... 20-11
- 3... should be asked and pondered, but it is also wisdom to take one s. at a time..... 36-4
- 4... in all good faith and with God-speed, this more intelligent part of creation should take the first s..... 37-4

stimulus

Such scenes as these....act as a s. to further right-ful acquaintance with the animals and to the divine and loving dominion that is man's by right..... 49-12

stock

the sufferings of live s. in shipment..... 45-10

straw

"and the lion shall eat s. like the ox." (Isaiah 11:7).... 23-3

stream

- 1... follow carefully along the life s., removing one after another of the lesser hindrances..... 11-4
- 2... Here it is!—turning aside the life-giving s..... 12-1

streams

the call of nature with its s. and woods and mountains..... 43-11

streets

- 1... the remissness of that city for allowing its hogs to run at large in the s..... 51-17
- 2... "for the passage of an ordinance to restrain the running of hogs at large in the s."..... 52-9
- 3... selected to take to the pound all hogs found in the s..... 53-15
- 4... the penalty of six dollars for permitting three of his swine to continue roaming the s. of Albany..... 54-6

strength

who strives to justify himself on the s. of this statement..... 19-4

strides

1... Verily, man has much to prove and mighty s. to make..... 35-10

2... There will never be a more convenient season than now in which to make the first telling s..... 47-12

strong-hold

"asking no question for conscience sake," the s. of the man who strives to justify himself (1 Corinthians 10:25)..... 19-2

student

1... almost invariably hears from some enthusiastic s. the ready response that Moses legitimized the eating of certain animals..... 15-2

2... But every Bible s. understands that,...., manna alone was first provided..... 15-7

3... No rational music s. would think of taking Paderewski's beautiful "Minuet a L'Antique,"....and expect to make a satisfactory execution if he regularly ignored the F sharp..... 59-4

students

1... In all seriousness, let it be asked of you, dear s. and practitioners of divine metaphysics who acquiescingly partake..... 32-9

2... s. and religionists and thinking beings should delight in the remarkable process about the mechanical pens..... 32-17

struggle

"led to a struggle in the common council"..... 52-6

stump

It is a hidden s. protruding from the deep-lying roots..... 12-3

stupor

when man shakes off his s., and comprehends the truth about himself as a son of Infinity..... 30-11

subject

- 1... the use of the Holy Bible as a basis in the settlement of any vast s. involves a most careful weighing..... 17-16
- 2... others among them who will feel that they have honestly disposed of the s. and are justified in partaking of flesh..... 27-8
- 3... To leave the s. untouched because thousands of individuals allow themselves to be irresponsible..... 57-6

substitute

- 1... For every discarded utility made from the distasteful by-product, there is a higher s. awaiting..... 40-1
- 2... can not each find, in place of sportive destructiveness, his proper pleasurable s. in the unbounded storehouses of the Most High?..... 44-7

subterfuge

- Neither evasion nor s. will prosper us individually..... 47-13

suffering

- 1... Think you that Jesus, our elder Brother... would...condemn him for refusing to partake of needless sacrifice and s. ?..... 21-13
- 2... who has never considered...the s., or needless slaughter..... 25-14
- 3... Consequently no human being finds himself perfectly free from s..... 28-6
- 4... to that degree he will find the animal creation unexempt from bodily s..... 28-9
- 5... The earth he will find already too full of s. to dare, on his own account, to add one jot more..... 30-16

sufferings

- The knowledge alone of the s. of live stock in shipment should be sufficient..... 45-9

"Suffer it to be so now." (Matthew 3:15)..... 20-6

suggestion

- involving not one taint or s. of animal sacrifice or cruelty..... 16-15

- suit*
A s. was brought by him in the justice's court..... 54-2
- summons*
For those who are able to hear, the s. to awake
has come..... 22-10
- supply*
but could spurn his avocation, and under new and
changed conditions find his abundant equivalent s.... 38-15
- Supreme Being*
"Is it possible that the S. B., our divine Intelli-
gence, ever ordained the eating of flesh?"..... 14-15
- suspension*
feels not in the least the cruel shackle....nor the
inversion and s. by the hind leg..... 29-1
- sustenance*
the more clearly will that man apprehend the utter
needlessness of the animal for his s..... 29-16
- sway*
how do you expect to be prepared even to begin to
meet it if you have not made one effort to over-
come that foe which you have permitted full s.
over the lower orders of creation?..... 35-6
- sweep*
should...hasten to make a clean s. of our mortally-
gauged narrowness, ignorance, bigotry, and
cruel carelessness..... 41-11
- swine*
1... provided for the s. being placed in the public
pound..... 52-17
2... The custom had obtained such a strong foot-
hold through long standing and belief in the
necessity of s. for private use and as public
scavengers..... 53-6
3... to secure the penalty of six dollars for per-
mitting three of his s. to continue roaming
the streets of Albany..... 54-5
- system*
1... This treatise deals with the subject principally
because of the injustice, cruelty, and degra-
dation which such a s. entails..... 13-3

- 2... the right of existence of a debasing *s.*, such as
has continued down through the ages, and
such as we now find thriving especially in
our own beloved nation..... 19-10
- 3... entire *s.* is one monstrous nightmare from
which thinking men and women at least
should awaken..... 34-11

table

- the question was laid on the *t.* from time to time
while a long and earnest debate continued..... 52-12

taint

- 1... the Infinite provision was of course unlimited,
involving not one *t.* or suggestion of animal
sacrifice or cruelty..... 16-15
- 2... one must beware of any greedy *t.* of false
reasoning..... 28-12
- 3... gloves, manufactured without the *t.* of blood,
and proper for any occasion, are easily
obtainable..... 39-11

tasks

- we shall but transmit a dark custom to future
generations, bequeathing to them our poor re-
sults and disregarded *t.*..... 48-1

teeth

- "while the flesh was yet between their *t.*, ere it was
chewed," (Numbers 11:33)..... 16-4

tendency

- If not, this persistent *t.* will logically necessitate the
declaration that the porker....feels not in the
least the cruel shackle..... 28-13

tenderness

- The experience of *t.* that comes with such a rela-
tionship is clean..... 49-2

territory

- a *t.*, exclusive of its forest reserve, about the size
of the state of Connecticut..... 50-2

testimony

- Every mouthful of meat is a *t.* to your belief in
death, for you would not eat the animal alive..... 35-7

- texts*
are *t.*, like several others, serving well in their place,
but with no final bearing whatever upon the
question under consideration..... 19-6
- thing*
"to every *t.* that creepeth upon the earth, wherein
there is life, I have given every green herb for
meat: and it was so." (Genesis 1:30)..... 17-10
- things*
From the record given us by John we gain the idea
that Jesus had "yet many things" to tell us..... 20-8
- Thomas a Kempis*
(after quotation from "Imitation of Christ.")..... 8-
- thought*
a mentality that is satisfied to let this screaming
butchery and loathsome wretchedness continue
without a protest, yes, more often without a *t.*?..... 33-11
- thoughtlessness*
It is a hidden stump protruding from the deep-lying
roots of *t.*, carnality, ignorance, cruelty, self-will,
and listlessness..... 12-4
- thoughts*
Because he does not think the *t.* of Intelligence..... 26-14
- thousands*
1... gladly and sanely to continue excluding the
t. of articles made from material procured
at the price of unjustifiable bloodshed..... 22-7
2... not with his fishing-tackle or gun, but in any
one of *t.* of wholesome ways, with his
guide book perhaps, his field glasses..... 43-16
3... to leave the subject untouched because *t.* of
individuals allow themselves to be irre-
sponsible..... 57-7
- tidings*
1... (Foreword) prays his fellow creatures to pon-
der upon these *t.* of Love, inflexible though
they may seem..... 3-11
2... (Foreword) *t.* prompted by convictions born
of spiritual aspiration..... 3-12

- 3... (Foreword) if the messenger knew that his *t.* would meet with rebuff alone, still zealously would he continue to prepare the soil..... 5-2

time

- 1... Jesus had "yet many things" to tell us, but at that *t.* the people were not able to bear them..... 20-9
- 2... from another class of thoughtful people, there are those who, for the *t.* being, seem to have overlooked the question..... 27-6
- 3... Rather, will not a little *t.*, devoted to the consideration of this foul blot and scourge upon humanity, compel us..... 30-6
- 4... it is also wisdom to take one step at a *t.*..... 36-4
- 5... As *t.* goes on there will spring up other and better demands..... 38-16
- 6... we see exhibited at the present *t.* in a most interesting and gratifying way in many of our city parks..... 48-11
- 7... he is not ashamed to take sufficient *t.* alone, to listen, to learn, and to consult the plan of his Creator..... 58-1

Timothy

- Paul's words to *T.*..... 19-6

tooth

- 1... "tooth for tooth" (Deuteronomy 19:21)..... 18-5
- 2... "Ye have heard that it hath been said, An eye for an eye, and a *t.* for a *t.*" (Matthew 5:38).... 18-11

tortoise

- combs and pins made from the shell of the *t.*..... 39-13

torture

- In his childishness... he forgets the *t.* he is inflicting..... 43-3

tourists

- Summer *t.* may walk or ride, day after day, for weeks through this vast, marvelous reserve, through its most absolutely lonely sections, without fear of annoyance from the animals..... 50-11

towns

- 1... it prevailed to quite an extent throughout the New England cities and *t.*..... 52-4
- 2... In some of our good-sized cities and *t.* public opinion is equally as lax, and would be quite as resentful..... 55-12
- 3... there should be no unowned domestic animals, and only when this sane state of affairs obtains in our *t.* and cities..... 56-16

trace

- by first beginning to eliminate each *t.* of selfishness and cruelty attaching to us in our daily thinking and living..... 36-6

traffic

- Yet there is not one man, though vitally, financially concerned, even in the *t.*, but could spurn his avocation..... 38-13

traits

- t.* which would keep us perpetually bound to a perverse custom not suitable for the dark ages..... 41-13

traps

- millions....yearly being hunted, or tortured in *t.*, or shot, or beaten to death, or often ripped up and abandoned to die..... 46-9

travesty

- It is a horrible *t.*, but it will be no more incongruous than our brazen living wherein mercy is ignored and slaughter is introduced..... 59-10

treatise

- This *t.* deals with the subject principally because of the injustice, cruelty, and degradation which such a system entails..... 12-17

tree

- "and every *t.*, in the which is the fruit of a *t.* yielding seed: to you it shall be for meat." (Genesis 1:29).... 17-2,3

tribe

- of whatever nation, *t.*, color, or creed..... 60-10

triumph

- (From *Truth's Psalm*)..... 61-16

trophy

And who would not prefer a harmless snap-shot *t.* to
the weight of a pitiable bloody carcass..... 44-2

trouble

The same word points out the *t.*—that is, just wait-
ing for man to stir himself, to know his redemption.... 36-16

truth

- 1... knowing a *t.* and knowing he should pro-
claim it, yet, because of fear of human
disapproval, withholds from his duty..... 9-13
- 2... be it laboring in obscurity, openly defying an
impersonal foe, or merely uttering a simple *t.*
—will speed him on his way..... 10-4
- 3... Eventually, *T.* is heard..... 10-5
- 4... abiding in this same *t.* the deduction is readily
made that even the animals,...., are
simply emulating mankind..... 17-4
- 5... and comprehends the *t.* about himself as a
son of Infinity..... 30-12
- 6... The *t.* is that, from start to finish, no amount
of gilding..... 33-16
- 7... Only those will be able to hear or bear such
doctrine who, for the sake of *t.*, are willing
to make sacrifices..... 38-8
- 8... But away in his heart of hearts, if the *t.* were
studied, it is the call of nature..... 43-9
- 9... (From *Truth's Psalm*)..... 61-2

Truth's Psalm

..... 61-

turn

the lambs as they hang suspended, awaiting each
his *t.* for the final heart stab..... 32-1

type

As a *t.* of justice against impersonal evil it is well..... 18-7

unborn

leaving it to the yet *u.* to sweep away the accumu-
lated offal..... 48-2

universe

(From *Truth's Psalm*)..... 61-8

universal

- 1... any daily practice tending not for the *u.* good, will ever retard man's ability to utilize the principle of a proper idealism..... 9-9
- 2... The application of the *u.* law of atonement..... 13-15
- 3... or while dodging any requirement that the *u.* law of harmony has upon him..... 14-9
- 4... "while daily practicing with complacency that which is not for the *u.* good?"..... 14-13
- 5... and help to hasten the day of *u.* kindness when none shall eat the food of frenzy or use the product of anguish and bloodshed..... 60-7
- 6... (From *Truth's Psalm*)..... 61-16

usage

since it is repeatedly proven and can be proven by any one who is ready, that the *u.* is not a necessity.... 37-15

use

- 1... (Foreword) eagerly scatter his seed broadcast with the assurance that the fruits would be of *u.* to that one..... 5-1
- 2... we know that the *u.* of the Holy Bible as a basis in the settlement of any vast subject involves a most careful weighing..... 17-14
- 3... through long standing and belief in the necessity of swine for private *u.* and as public scavengers..... 53-6

useless

most glaringly *u.* and witless of all is the practice of vivisection..... 44-9

utterances

Jesus ultimately gave us his keen interpretation in the *u.* found in Matthew 5:38, 39, 44, 45..... 18-9

utility

- 1... For every discarded *u.* made from the distasteful by-product, there is a higher substitute awaiting..... 39-17
- 2... He recognizes that the supposed spiritual living or mentality that is satisfied to accede to the continuance of slaughter,

- whether for food, *u.*, or adornment, has
gotten into a very queer mix-up..... 59-2
- vegetable*
- 1... Before long there will be the demand for a *v.*
milk..... 39-3
 - 2... Shoes and articles of wearing apparel, orna-
mental and useful equipment, now made
largely from leather, will be made from *v.*
material..... 39-7
- ventilation*
- 34-1
- verdict*
- 1... "jury promptly returned a *v.* for the defen-
dant."..... 54-16
 - 2... "Thus the law which had cost so much of
effort to enact was completely overridden
by public sentiment as reflected by this *v.*"..... 55-3
- "*vested rights*"
- "the 'vested rights' of the hogs to have the freedom
of the city had been vindicated"..... 55-3
- victim*
- 1... why, ..., require a *v.* for himself?..... 30-5
 - 2... who stands in your stead, and spills the life
blood, and stills the last cry, and finds the
heart of YOUR *v.*?..... 32-16
- victims*
- a mere habit that, annually, for food alone, requires
and compels millions of *v.* to pass through this
most excruciating ordeal?..... 29-11
- view*
- 1... the *v.* of the sportsman finding puerile
delight in the pursuit and capture and muti-
lation of animals..... 42-16
 - 2... may be seen peering out from the depths of
the pine woods or crossing the roads in full
v. of the coaching parties..... 51-1
- views*
- 1... (Foreword) in turn will show other and
brighter *v.* which the Infinite has revealed to them 4-7

2... grander <i>v.</i>	40-9
<i>virtue</i>	
quite as earnestly yearns to bring to light that neglected <i>v.</i> , renunciation.....	13-7
<i>vision</i>	
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<i>vivisection</i>	
the practice of <i>v.</i>	44-10
<i>voice</i>	
1... Yes, if he is worthy he will both hear and obey the <i>v.</i> of Wisdom.....	47-1
2... (From <i>Truth's Psalm</i>).....	61-14
<i>wails</i>	
Oh! that now the combined <i>w.</i> of to-day's tortured animal creation might sound in the ear of each thoughtless human being.....	46-11
<i>walk</i>	
this man is not ready for a higher <i>w.</i>	25-10
<i>waters</i>	
"for the earth shall be full of the knowledge of the Lord, as the <i>w.</i> cover the sea." (Isaiah 11:9).....	23-8
<i>way</i>	
1... (Foreword) such a course will at least help to clear the <i>w.</i>	4-11
2... his loving and humble discharge of each rightful obligation....will speed him on his <i>w.</i>	10-4
3... In the eternal order, according to Genesis 1:30, the animals were to fare in the only intelligent <i>w.</i>	17-8

- 4... just as rapidly as the *w.* opens, gladly and sanely to continue excluding the thousands of articles made from material procured at the price of unjustifiable bloodshed..... 22-6
- 5... Whoever thoughtfully, prayerfully, and obediently attends to his first move is ever sure to find the *w.* prepared..... 37-7
- 6... This we see exhibited at the present time in a most interesting and gratifying *w.* in many of our city parks..... 48-12
- 7... In this *w.* the individual shows his greatest efficiency..... 58-2
- 8... If not already on the *w.*, the *appeal* is to *you*..... 60-4
- ways*
- 1... "Yea, they have chosen their own *w.*" (Isaiah 66:3)..... 24-7
- 2... in any one of thousands of wholesome *w.*, with his guide book perhaps, his field glasses, his camera, or his kodak..... 43-16
- wealth-getting*
- The hour will come when the meat industry, together with its gluttonous *w.*, will be seen to involve a perniciousness..... 33-13
- wearing*
- The *w.* of feathered songbirds, and wings, and breasts, and furs, and skins of animals is a badge of the degradation..... 45-16
- welfare*
- they learn gradually that no harm is intended to them and they respond to man's regard for their *w.*... 51-6
- weighing*
- involves a most careful *w.* of the various applicable portions of that Scripture..... 17-16
- weight*
- to the *w.* of a pitiable bloody carcass with its attendant unescapable defilement of conscience?..... 44-2
- West*
- the Jew, the Christian, the religionist of the East or *W.*..... 60-12

whatsoever

Eating *w.* is set before one..... 19-1

wheel

the porker ready for the automatic holsting *w.*..... 28-15

widening

we crave the perpetual *w.* of our horizon..... 40-8

wilds

there, in their natural state, the animals of the
forests and *w.* have roamed practically unmo-
lested..... 50-5

will

1... "Thy will be done in earth, as it is in heaven,"
(Matthew 6:10)..... 35-11

2... becomes strong in maintaining the Imperial *W.*.... 58-4

Willis, Nathaniel P.

the famous author and journalist..... 51-14

wings

The wearing of feathered songbirds, and *w.*, and
breasts..... 45-17

wisdom

1... *W.* is everywhere sending out its continuous
appeal..... 9-1

2... all these questions are legitimate and should
be asked and pondered, but it is also *w.* to
take one step at a time..... 36-4

3... if he is worthy he will both hear and obey the
voice of *W.*..... 47-2

4... that the Spirit of Wisdom, all along down
through the ages, has been calling and
reasoning with humanity against slaughter..... 59-15

witless

But most glaringly useless and witless of all is the
practice of vivisection..... 44-9

woe

entertains no illusion that the elimination of this
one *w.* would establish all goodness..... 58-13

wolf

"The *w.* also shall dwell with the lamb" (Isaiah 11:6).. 22-14

woman

- if each meat-eating man, *w.*, and child were obliged
to kill and prepare his own animal which he in-
tends for his daily food..... 24-15

women

- 1... one monstrous nightmare from which thinking
men and *w.* at least should awaken..... 34-13
- 2... True men and *w.* everywhere,... should be
able to perceive a lamentable obvious mis-
take..... 41-8
- 3... especially in Central Park of New York City,
where it has become a favorable habit with
the men, *w.*, and children..... 48-14
- 4... Our highest gratitude is due to many unknown
or forgotten, but consecrated men and *w.*
for the untiring efforts..... 55-17

woods

- 1... the call of nature with its streams and *w.* and
mountains..... 43-11
- 2... From time to time, the elk, the deer, or the
bear may be seen peering out from the
depths of the pine *w.*..... 50-17

word

- 1... We have the *w.* for it that the concession was
due to the fact that the Israelites were
yet unworthy..... 16-7
- 2... "To this man will I (God) look, even to him
that is poor and of a contrite spirit, and
trembleth at my *w.*" (Isaiah 66:2)..... 24-2
- 3... The same *w.* points out the trouble—that is,
just waiting for man to stir himself..... 36-16
- 4... if the reader believes the infallible I AM, here
is the *w.* of promise for faithfulness (See
Leviticus 26:6)..... 37-16
- 5... control delegated alone to the beings whom
the *W.* pronounces, "in the image of God,"
and "very good."..... 41-6

words

- 24... Paul's *w.* to Timothy..... 19-6

work

- 1... (Foreword) To sort out and embrace from this suggestive *w.* whatever advanced ideas seem practicable to each,—such a course will at least help to clear the way..... 4-9
- 2... ought you not to be able to clap your hands in holy glee when you see or know about the heroic *w.* of the truly faithful despatcher who stands in your stead..... 32-13

world

- Nor will the *w.* be edified while we remain stiff-necked, hard-hearted, or unthinking..... 47-14

wrath

- great *w.* came upon the people. (See Numbers 11:33)..... 16-5

wretchedness

- a mentality that is satisfied to let this screaming butchery and loathsome *w.* continue without a protest..... 33-10

years

- 1... For many *y.*....in their natural state, the animals of the forests and wilds have roamed practically unmolested..... 50-1
 - 2... We laugh. "This was eighty *y.* ago," we say..... 55-7
 - 3... is a state akin to that of Albany eighty *y.* ago..... 57-10
- Yellowstone National Park*..... 49-17
- "*Yet many things*" (John 16:12)..... 20-8

yielding

- Until there is a glad *y.* to the lesser calls, myriads of normal attainments will be belated..... 9-4

zeal

- "His *z.* in the performance of his duties was such that until the day of his death he was commonly known as 'Pig Baker.' "..... 53-16





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